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USSR Report

POLITICAL AND SOCIOLOGICAL AFFAIRS

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INTERNATIONAL

PERSIAN, AZERI BROADCASTS DEPLORE TRIAL OF TUDEH PARTY MEMBERS

Soviet Friendship for Iran

NC101000 Moscow in Persian to Iran 1700 GMT 9 Dec 83

[Commentary by Igor Sheftunov]

[Text] Greetings, dear listeners. The contrived trial of members of the Tudeh Party of Iran started in Tehran on Tuesday. The imperialist press points out with satisfaction that the placards, put up in the courtroom and on which malicious anti-Soviet slogans have been written, stress one of the main objectives of this filthy puppet show. The organizers of this puppet show try, first and foremost, to discredit the Soviet Union's policy in Iran. Naturally, they understand that they cannot achieve this end by overt means.

We know that the world's first socialist country based its policy on Iran, like its policy regarding other countries, on the principles of full equality, respect for national sovereignty, and nonintervention in domestic affairs since the very first day of its establishment as well as for the past 66 years. The equal rights 1921 agreement between the Soviet Union and Iran, which share 2500 kms of a common border, led to the expansion of good-neighbory relations and helps to prevent imperialist forces from occupying Iran's territory once again and committing aggression against the Soviet Caucasus and Central Asia.

Some 30 years ago our two countries signed a border agreement in which the absence of territorial claims by the Soviet Union and Iran against each other was stressed. The traditional economic and commercial Soviet-Iranian relations--which the Soviet Union never obstructed as this agreement particularly benefits the Soviet Union and Iran because of the fact that these two countries are neighbors--are always carried out on the basis of the principle of equality.

The organizers of the present anti-Soviet puppet show in Tehran could not have ignored all these factors, therefore, after the persecutions and other steps for 10 months, and the torturing and brainwashing of their prisoners, they have preferred to forge facts and calumniate the Soviet Union behind closed doors, hence the reason for not allowing any foreign correspondents to attend the trial. By so doing it is easier for them to attribute outright

lies about the Soviet Union to the accused, to accuse them of spying for the Soviet Union, and to force them to confess to have done things that they have never committed. Facts show that the organizers of this anti-Soviet puppet show themselves do not believe all the interpolations and lies that are concocted behind closed doors and later disseminated.

Naturally, the imperialist propaganda machinery and, above all, the U.S. propagandists have hastily decided to diligently participate in this. For this purpose they have placed forged documents that have been prepared in Washington at the disposal of anti-Soviet elements. For example, UPI, the mouthpiece of U.S. monopolies, announced that allegedly from the first day after the downfall of the monarchy in Iran, the Soviet Union prepared a coup in Iran to overthrow the new regime. Such fabrications and concoctions that the U.S. news agency, which regularly receives orders from the White House, are especially hypocritical and impudent in natural. Apparently the White House has forgotten that it was not the Soviet Union, but the United States and--on its orders--other imperialist governments which declared an economic siege on the Islamic republic immediately after Iran's revolution. They also pretend in Washington that they have allegedly completely forgotten that the Soviet Union allowed the transit of Iranian goods from its territories to take place and that, together with other socialist countries, it assisted in thwarting the economic siege and preventing the economic suppression of the Islamic republic.

In the United States they apparently believe that the scandalous landing of knife-welding Americans in Tabas area that took place in a bid to carry out a coup in Iran and to assassinate Ayatollah Khomeyni with the help of domestic counterrevolution can now be only portrayed as the plot of an adventurous Hollywood detective film, and if Reagan starred in this film he would only be in it as an actor.

It seems that they have never heard anything in Washington and in the capitals of other Western countries about the huge group of warships of the United States and its allies which have anchored in the Persian Gulf near Iran's coasts. Naturally in Washington all these U.S. aggressive adventures against Iran, and many other adventures, as well as the Soviet Union's persistent support for Iran are all well-remembered incidents. But the White House hopes very much that the Iranian people will completely forget all these forever because in this case it will be much easier for the imperialists--with the help of Iran's reaction--to force you, the dear listeners, to believe in the imaginary Soviet threat and to strive to obstruct relations with the Soviet Union and other progressive countries so that the Iranian people can be isolated from them as much as possible. Understanding the objective of this policy is not a difficult task.

In the 20th century the Iranian people have taken up arms and risen at least three times--first during the constitutional movement, then during the Gilan revolution and then in the movement to ban the British-Iranian oil company--in order to put an end to the supremacy of the imperialists, their monarchist and other associates. The Iranian people sometimes approached victory but

each time the imperialists succeeded to stifle the freedom of the Iranian people and to re-establish their own puppets in the rule. The Iranian people rose for the fourth time and were able to overthrow the monarchy--this major associate of imperialism. The increasing support for Iran by the Soviet Union and other anti-imperialist forces largely helped to insure this success.

After facing the most signal defeat in the current century, the imperialists are now pursuing the objective of preventing the Iranian people from completely freeing themselves from the claws of Western monopolies. They hope in Washington that if they succeed in isolating and separating Iran from the progressive countries and, first and foremost, from the Soviet Union, the imperialists can, for the fourth time, once again cast the yoke of slavery on the Iranian people's necks. Therefore, they not only confirm and endorse the so-called trial of the Tudeh Party of Iran that started in Tehran on Tuesday, but in various ways they also help this so-called trial adopt a malicious anti-Soviet nature as much as possible.

Dear listeners, I thank you for your attention. I greet you until my next talk and wish you happiness and steadfastness.

Tudeh's Patriotism, Anti-Monarchism

NC131338 Moscow in Persian to Iran 1700 GMT 12 Dec 83

[Unattributed commentary]

[Excerpts] Dear listeners, the so-called trial of a group of patriotic officers from among the revolution guards continues in Tehran, and some members of the Iranian Tudeh Party have also been summoned to this trial. This so-called trial is taking place in secrecy, and foreign correspondents have not been allowed to be present. Foreign defense lawyers who wanted to attend the trial were not granted entry visas.

Since Iran's official press, for a long time before the start of the trial, had resorted to calumnies and accusations against those who, for many years, struggled against the dictatorship of the shah--the U.S. puppet--not even the least bit of impartiality can be expected from the judges.

Throughout the 40 years of its existence the Tudeh Party was involved in a strong and unreconciling struggle against the monarchy. Throughout this period members of the Tudeh Party were always targets of persecution and torture by the shah's bloodsucking police, known as SAVAK, which had been formed with CIA help in order to crush the liberation movement in the country. Former SAVAK employees are now being used to persecute Tudeh Party members.

The Paris newspaper LE MONDE writes that the systematic and strong pressures and restrictions became possible with the reorganization of the security and information service, where experts of SAVAK--the shah's former secret police--continue to work. LE MONDE writes: The reputation of the political police force that once persecuted the Communists and other opponents of the monarchy has now been restored.

The organizers of the so-called trial in Tehran resorted to torture and persecution in order to force these patriots--who during the shah's despotism spent long years in prison--to confess to crimes they have not committed. Even though during all the contrived confessions the members of the Tudeh Party were forced to repeat that allegedly they were making their remarks voluntarily and without physical pressures, their appearance showed that these confessions were made under threats of death. TV experts believe that the effects of long and careful montage were visible in the video film.

The so-called trial of patriots that is going on in Tehran now is part of the extensive restrictions being carried out by Iran's present officials. Rightist circles in the country's leadership want to physically annihilate all those persons persistently struggling to preserve the anti-imperialist policy of Iran's revolution and for the materialization of promised social and economic reforms for the workers' benefit.

While trying to distract the Iranians' attention from the difficulties that the country is facing and from the deprivations suffered by the ordinary people, the Tehran leaders are trying to portray the Tehran puppet trial as the regime's greatest achievement. In the regime's opinion the suppression of the Iranian Tudeh Party should scare all those struggling for the true objectives of the 11 February revolution, which took place under the slogans of independence, freedom, and social justice. It is not without reason that youths are always invited in the TV scenarios to give up their struggles and to abandon their beliefs.

However, let us see what accusations the judges in Tehran can concoct against their victims, because there is no logical way of proving the Tudeh Party's anti-state activities. The organizers of the Tehran puppet trial do not heed truth and justice. The fate of the accused is threatened and their lives are in danger.

In relation with this the Iranian Tudeh Party's Central Committee recently issued a statement appealing to all democratic parties and international organizations to protest against this savage suppression so that the lives of patriotic Iranian officers and, together with them, the lives of the members of the Tudeh Party can be saved.

It should be clear to every impartial person that what is going on in Tehran is not only the trial of a group of people; patriotism, love for the homeland and nation, and the readiness to defend national interests that have been trampled on by imperialism and reaction are also being put on trial.

Espionage Charges Refuted

GF151854 Baku International Service in Azeri 1300 GMT 15 Dec 83

[Commentary by station observer: "A Disgraceful Trial in Tehran"]

[Text] Dear listeners: Here is what our commentator has written about the trial of Tudeh Party members in Tehran:

It was obvious from the very beginning of the trial that the accusations leveled against the members of the Tudeh Party to the effect that they spied for the Soviet Union were false and unfounded. This is due to the fact that there is absolutely no basis for such accusations. The Tudeh Party is one which defends the national interests of the Iranian people with self-sacrifice. It has contributed toward the struggle against the shah's regime, the (?imperialist exploitation), and the victory of the revolution.

In the light of the above-mentioned facts, spying is something foreign to the Tudeh Party. Apart from this, it is common knowledge that the members of the Tudeh Party do not have responsible positions in government offices in Iran. Hence, they do not have an opportunity to collect information for espionage. What seems obvious is that even the organizers of the disgraceful trial in Tehran do not believe in the fabrications related to the question of spying. However, taking this into consideration, why do they resort to lies? The fact is that the reactionary and pro-imperialist groups are doing everything possible to obstruct the realization of the slogans of the revolution. They do not wish the realization of the obligations set by the revolution. The reactionary elements do not wish to heed the provisions of the constitution of the Islamic Republic of Iran. They are against agricultural reforms which are in the interests of the peasants. The reactionary elements are against the foreign trade monopolies [inhisarlaril]. They are against the nationalization of the property of the comprador bourgeoisie, the recognition of full equality of rights to women, and the just settlement of the national issue in Iran.

As for the Tudeh Party, it supports the realization of the objectives of the revolution. The Tudeh Party has made it known that it sides with the progressive provisions of Ayatollah Khomeyni's socioeconomic (?teachings) related to the restricting of big capital and big land ownership and to the establishing of Iran's full independence in the international domain. Yes, these are the reasons for the desire of the reactionary elements in Iran to remove the Tudeh Party as a political figure impeding them. That is why they are moving to resort to the unfounded fabrications about the espionage activities of the Tudeh Party members. It is the imperialist and Western propaganda which has fabricated this lie.

Nevertheless, the organizers of the trial of the Tudeh members have another objective. Through the trial of the Tudeh members and through slanders against the Soviet Union, they are trying to conceal the relations Iran's exploitationist and imperialist circles have with the West--particularly the many-sided relations they have with the United States. As written by the CHRISTIAN SCIENCE MONITOR published in Britain, the penalization of the Tudeh members opens the door for the restoration of the relations Iran had with the West--relations which were completely undermined by the anti-shah revolution in that country.

Meanwhile, it is impossible to ignore the fact that by organizing the ill-reputed trial in Tehran, the Iranian officials are endeavoring to slander the Soviet Union. However, ever since the very beginning of Soviet

sovereignty, the Soviet Union's policy toward Iran has been one based on the principle of equality of rights, respect toward your country's right to sovereignty and territorial integrity, and noninterference in its internal affairs. The Soviet Union does not have any claim over Iranian territory. In fact, it does not have any claim at all on Iran. Apart from this, we have not concealed our wish that we would like to see Iran as an independent country whose land cannot be converted into a base of operations against the Soviet Union. The Soviet Union has endeavored to develop its relations with Iran in the direction of good-neighborliness and cooperation. It continues to do so today. It is our conviction that developing relations in trade and in the field of transportation and realizing joint economic projects will be in the interests of the Soviet Union and Iran. This (?intention) is inspired by our geographical proximity and by the over 2,500 kilometers long common border we have.

The disgraceful trial of the Tudeh Party members and the grudgeful instigations against the good-neighborly relations between the Soviet Union and Iran foster inauspicious motives. These motives are totally in conflict with the interests of the Iranian people. The penalization of the Tudeh Party members is against the obligations and intentions on the agenda of the anti-shah revolution. This penalization responds to the interests of imperialism.

Iran Seen Moving West

NC201256 Moscow in Persian to Iran 1700 GMT 19 Dec 83

[Unattributed commentary: "The Contrived Trial in Tehran Is a Provocative Act by Iran's Reaction"]

[Text] Dear listeners, the contrived trial of Tudeh Party members continues in Tehran behind closed doors. Progressive social circles in various countries consider this trial a provocative act by Iran's reactionary circles against all the country's revolutionary and democratic forces and a manifestation of the reactionary circles' efforts to revive Iran's tendency to lean toward the West.

As you know, after the victory of the 11 February revolution and the declaration of the Islamic Republic of Iran, when anti-imperialist feelings were voiced with particular strength, U.S. military bases in Iran were dismantled, Iran left the aggressive imperialist CENTO Pact and joined the Nonaligned Movement, and the supremacy of the oil consortium in Iran was ended under the pressure of the masses. But the big bourgeoisie and landlords, who have links with the West's monopolies, exploited the fact that the workers, the farmers, and the oppressed of Iran were unable to achieve a decisive influence in determining the country's policy and are gaining power more and more each year. Under their pressure conservative reactionary trends have escalated in the regime's internal policy. Land reforms have been rendered useless, and obstacles have been placed in front of the law for the nationalization of foreign trade. Efforts are being made to adopt labor laws to the benefit of capitalists and landlords by inflicting blows on the rights of toilers.

On the pretext of following the principle of "neither West nor East in its foreign policy," Iran has been following the principle of "not East, but as West as possible."

This summer Ayatollah Musavi-Jaza'eri, who is close to Ayatollah Montazeri, paid a secret visit to the United States and France in a bid to establish political and commercial contacts with imperialist circles. The British imperialists who, on several occasions, succeeded in establishing their domination in Iran, trebled the volume of their trade with Iran during the past year alone. In a bid to gain the West's favors, Iran's officials are hastily repaying the so-called loans of the shah to the United States and to other imperialist governments. These payments have so far reached billions of dollars. Meanwhile, the West has no intention whatsoever of returning to Iran the billions of dollars which members of the shah's family and his entourage took with them on the eve of the 11 February revolution and deposited in Western banks.

A noteworthy point is that the expansion of Iran's contacts with the imperialist countries is coupled with the increasing efforts by reactionary circles to limit, as much as possible, commercial and economic relations with socialist and other progressive countries--relations that are a factor in the strengthening of Iran's independence.

The antinational policy of Iran's officials justly and opportunely enraged and generated the protest of the country's toilers who, by carrying out the 11 February revolution, hoped to be saved not only from the shah's despotism but also from the oppression of the bourgeoisie and big landlords, who continue to exploit Iran's workers and farmers with the help of imperialist monopolies.

The patriotic strata of Iran's society and, first and foremost, members of the Tudeh Party, want the slogan of the 11 February revolution--"Freedom, Independence, and Social Justice"--to be fulfilled. While trying to prevent the fulfillment of this slogan, Iran's conservative circles have persecuted Iran's patriots, including members of the Tudeh Party. Thousands of Iranian patriots have been imprisoned and have become victims of savage, unprecedented tortures, while empty accusations of plotting are being made against them at the contrived trial in Tehran where these patriots are being tried.

CSO: 1831/116

INTERNATIONAL

ERNST GENRI REVIEWS BOOK PRAISING ROOSEVELT POLICY TOWARD USSR

[Editorial Report] PM241247--Moscow IZVESTIYA in Russian 24 November 1983 morning edition publishes on page 3, under the heading "Topical Postscript," a 2,000-word Ernst Genri review of a "documentary novel" by A.B. Chakovskiy entitled "An Unfinished Portrait" [neokonchennyy portret], about the life of Franklin Roosevelt. "The author's personal sympathy for Roosevelt is obvious," Genri writes, although Roosevelt was not a communist or even a socialist but "an intelligent, practical man, a politician with a broad political outlook who realized that life required U.S. relations with the Soviet Union to be built on the basis of the principles of good-neighborliness and mutual advantage and respect." Chakovskiy does not raise the question of whether Roosevelt was the last of a "bold school of U.S. presidents," Genri says, although "every serious reader" will ask it.

Genri goes on to describe an episode in the novel in which "considering his next letter to Stalin, the president in the novel debates with himself: 'How can I dispel Stalin's distrust? (Over some of the Western allies' actions--e.g.). How can I make Russia an ally for postwar times as well? How can I persuade him that as long as I live the United States will never play any mean trick on Russia and that our attitude to that country is not a temporary matter dictated by expediency?'"

There is "every ground," Genri asserts, for believing that were Roosevelt alive today he "would be on the side of the convinced adversaries of the incumbent U.S. President." Chakovskiy does not idealize Roosevelt, Genri says, and does not gloss over the "differences" which sometimes arose between Moscow and Washington, but Roosevelt was the "harbinger" of the "influential forces" in the United States who, "although they belong to the bourgeois camp, do not want to travel the path of aggression chosen by the present White House incumbent and the Pentagon generals." "In our day," Genri continues, "millions of Americans would like to return" to Roosevelt's "road of peace."

Expressing the hope that an American edition of the novel will be published as soon as possible, Genri concludes: "Let Americans learn that the Soviet Union is writing about one of their presidents. And not the incumbent one this time!..."

CSO: 1807/84

INTERNATIONAL

BRIEFS

KAZAKHSTAN SINOLOGISTS ORGANIZATION--(KAZTAG)--The Kazakh Republic Branch of the Association of Soviet Sinologists (ASS) has been created at a constituent meeting of the representatives of scientific-research, educational, cultural and other republican organizations which concern themselves with the study of the history, economy and culture of China. The branch will cooperate in scientific and propaganda work in the area of Sinology and in strengthening organizational ties among specialists in Sinology. It will coordinate the activities of scientific organizations researching questions of the history, economy and culture of China, and will promote in the framework of ASS the development of friendship and mutual understanding between the Soviet and Chinese peoples. A bureau of the republic branch of ASS was elected. R. B. Suleymenov, corresponding member of the Kazakh SSR Academy of Sciences, was elected bureau chairman. [Text] [Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 8 Dec 83 p 3]

CSO: 1807/85

NATIONAL

LENIN, STATE PRIZES IN LITERATURE, ART, ARCHITECTURE

List of Prizewinners

Moscow LITERATURNAYA GAZETA in Russian 7 Nov 83 p 3

[Decree of the CPSU Central Committee and USSR Council of Ministers signed by Yu. Andropov, secretary of the CPSU Central Committee, and N. Tikhonov, chairman of the USSR Council of Ministers: "On Awarding the 1983 USSR State Prizes in the Fields of Literature, Art and Architecture"]

[Text] The CPSU Central Committee and USSR Council of Ministers, having examined the proposals of the Committee for the Lenin and USSR State Prizes in the Fields of Literature, Art and Architecture of the USSR Council of Ministers, hereby decree that the USSR State Prizes for 1983 shall be awarded to the following:

1. Aytmatov, Chingiz Torekulovich, KISSR People's Writer--for the novel "Vuranny polustanok (I dol'she veka dlitsya den')" [Way Station in a Blizzard (The Day Lasted an Entire Age)].
2. Bondarev, Yuriy Vasil'yevich, writer--for the novel "Vybor" [The Choice].
3. Gabrilovich, Yevgeniy Iosifovich, RSFSR Distinguished Figure in the Arts, coauthor of the screenplay; Yutkevich, Sergey Iosifovich, USSR People's Performer, coauthor of the screenplay and director; Nemolyayev, Nikolay Vladimirovich, cameraman; Kusakova, Lyudmila Mikhaylovna, RSFSR Distinguished Cultural Figure, set designer; Kayurov, Yuriy Ivanovich, RSFSR People's Performer, actor--for the feature film "Lenin in Paris."
4. Grigor'yeva, Renita Andreyevna, and Grigor'yev, Yuriy Valentinovich--coauthors of the screenplay and codirectors; Puchkov, Nikolay Georgiyevich, cameraman; Anfilova, Galina Aleksandrovna, set designer; Chekalov, Pavel Vladimirovich, composer; Zaytseva, Lyudmila Vasil'yevna, RSFSR Distinguished Performer, actress--for the feature film "Childhood Holidays" (prize for works of children's literature and art).
5. Drach, Ivan Fedorovich, poet--for the book of poems "Zelenyye vrata" [The Green Gate].

6. Kandareli, Givi Luarsabovich, GSSR Distinguished Figure of the Arts--for the series of tapestries "My Homeland": "The Alban Kolkhoz Women," "Our Daily Bread," "Ballad of Pirosmanshili" and "The World/Peace Is in Good Hands."
7. Moiseyenko, Yevsey Yevseyevich, USSR People's Artist--for the series of pictures "Memory": "Out of Childhood," "Veterans," "Song," "Memory" and "August."
8. Nasvitis, Al'gimantas Kazimerovich, and Nasvitis, Vitautas Kazimerovich, LiSSR People's Architects; Marozena, Yanina Ignovna, design engineer; Vapshis, Al'girdas Pyatrovich, LiSSR Distinguished Engineer, construction engineer--for the architecture of the LiSSR State Academy Drama Theater in Vilnius.
9. Niringberg, Pavel Rafailovich, Rozanov, Nikolay Petrovich, RSFSR Distinguished Builder, Khavkin, Oskar Grigor'yevich, UkSSR Distinguished Architect, Yashunskiy, Yevgeniy Borisovich, architects; Volovik, Anatoliy Petrovich, and Gudziy, Viktor Korneyevich, construction engineers--for the architecture of the "Victory" residential development in Dnepropetrovsk.
10. Pal'm, Mati-Iokhannes Eduardovich, ESSR People's Performer--for concert programs in 1980-1982.
11. Prelovskiy, Anatoliy Vasil'yevich, poet--for his collected poems, entitled "Vekovaya doroga" [Age-Old Road], bringing together the following volumes: "Nasyp" [The Embankment], "Stantsiya" [The Station], "Zapovednik" [The Preserve], "Vystrel" [The Shot], "Borozda" [The Furrow] and "Sibiriyane" [The Siberians].
12. Rayzman, Yuriy Yakovlevich, USSR People's Performer, director; Lapshina, Tat'yana Aleksandrovna, set designer; Ul'yanov, Mikhail Aleksandrovich, USSR People's Performer, actor; Savvina, Iye Sergeyevna, RSFSR People's Performer, actress--for the feature film "Private Life."
13. Rudnev, Oleg Aleksandrovich, and Vasiliy, Dmitriy Georgiyevich, authors of the screenplay; Brench, Aloiz Aloizovich, LaSSR Distinguished Figure in the Arts, director; Murniyeks, Yanis Nikolayevich, cameraman; Balodis, Gunar Teodorovich, set designer; Ozolina, Lilita Arvidovna, LaSSR Distinguished Performer, Kiselyus, Yuozas Yuozovich, and Pavul, Eduard Karlovich, LaSSR People's Performer, actors--for the television feature film "Long Road in the Dunes."
14. Svetlanov, Yevgeniy Fedorovich, USSR People's Performer--for concert programs in the period 1979-1982.
15. Sokolov, Vladimir Nikolayevich, poet--for the book "Syuzhet" [The Subject]. Verses and poems.
16. Stadnyuk, Ivan Fotiyevich, writer--for the novel "Voyna" [The War].

17. Fridlender, Georgiy Mikhaylovich, doctor of philosophical sciences--for the book "Dostoyevskiy i mirovaya literatura" [Dostoyevsky in World Literature].
18. Chakovskiy, Aleksandr Borisovich, writer--for the novel "Pobeda" [The Victory].
19. Chichkov, Yuriy Mikhaylovich, RSFSR Distinguished Figure in the Arts, composer--for the children's songs in recent years (prize for works of children's literature and art).
20. Shatrov (Merzhak), Mikhail Filippovich, author of the play; Yefremov, Oleg Nikolayevich, USSR People's Performer, director; Kalyagin, Aleksandr Aleksandrovich, RSFSR People's Performer, actor--for the production "That Is How We Will Win!" in the Moscow Art Academy Theater imeni M. Gor'kiy.
21. Shishlin, Nikolay Vladimirovich, author of the script; Litvyakov, Mikhail Sergeyevich, director; Nikolayev, Yuriy Pavlovich, cameraman--for the documentary film "We're of No Use, We're Going ..." (prize for works of children's literature and art).

Writers Interviewed

Moscow LITERATURNAYA GAZETA in Russian 7 Nov 83 p 3

[Interviews with Chingiz Aytmatov, Yuriy Bondarev and Ivan Stadnyuk, writers awarded the USSR State Prize for 1983, by the LITERATURNAYA GAZETA staff: "The Prize-Winning Writers Speak"; date and place not specified]

[Text] The editors of LITERATURNAYA GAZETA asked the writers who were awarded the USSR State Prize for 1983 to tell about their feelings at this time and what they are working on. Today we are publishing the first interviews.

Chingiz Aytmatov: This Is an Inspiration

I have had the honor of receiving such a high award before. In past years the USSR State Prize has been awarded to me for the story "Goodby, Gulsars!" and then for "Belyy parakhod" [The White Steamship].

But this time I attribute exceptional importance to this event. I am aware that my new work is not simple and not altogether familiar. That is why I am moved all the more that works like my novel "I dol'she veka dlitsya den'" can be met with the correct interpretation and a valid appraisal. This is gratifying to learn. This is an inspiration for me. It indicates that our literature is becoming more and more diverse and is entering deeper and deeper into the essence of life.

This would seem to be an example to the effect that socialist realism is not some Procrustean bed which has some unshakable canons of its own, but living creativity, which has just as complicated a dialectical development as life

itself, expressed in the forms of Soviet realism. I am also an adherent of that method. At one and the same time it presupposes diversity and variety and a multitude of methods and forms of expression of our artistic thought.

Well, and problems? I feel that all of us today, all humanity, and every one of us are disturbed by the problems of peace and war. For now we are all--all the people of the globe, all its peoples--bound together by a common destiny. Previously some sort of upheavals and wars could concern certain regions and their inhabitants. At present weapons and methods of delivering them have attained such perfection that not regions, but all humanity can be drawn into the catastrophe. All the people of the planet must become aware of this. Our country is striving unswervingly to remove the nuclear danger, to preserve the peace and friendships with other states and people--another evidence of this was recently stated by Yuriy Vladimirovich Andropov in his responses to the newspaper PRAVDA.

The problems of peace and war are not only our concern at the sociopolitical level. I think every artist must bear in mind that he can see the contemporary world, its anxieties, joys, pains and hopes through those problems.

I will be reflecting on these issues and problems. It is not so simple to state in a word or two what I am working on. This is a new thing. In part it is already written, but I still have a great deal to do on it. It has to do with our recent history--the war, the postwar years, and the life, worries and dreams of our contemporary man. It is early yet to speak about it in more detail.

Now, and future plans.... Our life is rather rich and diverse. It suggests new forms and topics, it provides rich food for thought. The most important thing in our extremely tense international situation is to preserve peace on the planet by every possible means. And that means using to the fullest the weapon which nature has given to the artist.

Yuriy Bondarev: Hope

Whatever false zigzags the machinelike civilization might make, whatever attempt it might make to substitute things for people's souls and petty satisfactions for morality, the main thing is still what it was--the great and simple idea of life.

Imagine for a moment the devastated earth without a breath of life--and it immediately loses meaning. What is it for? For whom? Who needs its forests, its steppes, its rivers and fields? All of this, together with the beauty of this world, becomes unnecessary and pointless, dead, unless there is man. It is only he who instills meaning and purpose to the way the world is made.

Humanity is disunited now as never before, but it is united by one thing--by the one earth there is for all, since there is no second earth within range of our attainability and our knowledge, and there is no second similar version of life. And it is strange sometimes to listen to the enthusiastic

statements of the searchlights of philosophy about the imminent conquest of space, about the conquest of the worlds of the solar system to build new life! What life? Why? Is it so cramped on earth?

Ultimately every "conquest," every "conquering" ("Nature, behave yourself!") goes against man, since it destroys everything that is natural and indispensable to existence: water, air and the planet itself.

When they wrote at some point in the 19th century that some comet might brush the earth and turn everything upside down, that there would be gas fumes, that in half an hour people would have nothing to breathe--that gives you the finale of history. Now, alas, it is not a question of a comet, but of a threat of nuclear war capable of turning our planet into a dead grain of sand hovering in cosmic space where there is no breath of life. What kind of nonsense is it that even today there are 10 tons of explosives and millions of Hiroshimas for every inhabitant of the earth! Is that not too much for the brittleness of the only human life there is?! The future of humanity hangs by a thread. The keys of hope have not been lost once and for all even today, but they could be lost tomorrow. Yet still we live with hope, we walk about on the earth, we work, we love, we experience joy and suffering, we give birth to children, we make now a step in the right direction and now a step in the wrong direction, we experience envy, we make fun, we build, we rely on the future and we believe in man. It is about that hope that I have been thinking and working on my new novel about the anxious life we live today, without believing in false optimism, but believing in reason, in common sense, in human attraction, rather than repulsion.

At this particular time I have also been thinking about the great attention which the party and government pay to our art.

Ivan Stadnyuk: Upholding the Earth's Beauty

A state prize from the people, the party and the government is an immeasurably lofty award and a recognition of the creative merits of each person on whom it is bestowed. It also imposes many obligations on them.

I am mainly a military writer and continue to elaborate the theme of war, transferring the events of my last novel under the "roof" of a new one, which will be called, obviously, "Moskva--41-y" [Moscow--'41]. My heroes have different destinies full of difficulties. Among the numerous problems, they reflect on what concerns the world today--war as the greatest calamity for mankind. Like me they are interested in the question: When will ill will run dry on earth? When will ill-intentioned people and aggressive and greedy rulers come to an end, for, as is known, wars are not declared by peoples but by those who have the power? When will wisdom triumph and people start to think--not just fleetingly--why the whole history of the existence on earth of man, whose vocation is to create, has been marked by endless destructive and exterminating wars, like a highway is marked with mileposts?

The reasons and pretexts for wars prompted by greedily inflamed imagination, in which other people's beliefs seem dangerous and other people's abodes temptingly desirable, cannot be counted.

During the Patriotic War we were forced to defend ourselves against foreigners who came bearing brigands' standards with the fascist swastika: they were already on the point of conquering most countries of Europe and, planning to conquer all the rest of the world, moved against the Soviet sons.... But the bodies of the Hitlerite soldiers, who believed in their fuehrer's fantasies about the exclusiveness of the German race and great Germany's right to worldwide domination, fell even thicker on the immense fields of battle.

War is thirsty for victims.... It is a cruel saying but an indisputable truth. Taking the indubitable nature of this into account, we must not forget that all victims--even of the justest war of liberation--protest against killing and remind mankind, appealing to his reason, that man's chief and perpetual task, wherever he lives and wherever his heart beats, is to uphold with his every step earth's beauty, remembering that in earthly existence there are no backward steps: You cannot return to yesterday.... In understanding the infinity of life, man cannot fail to forget [as published] his own temporary existence, and this should keep his actions in tune with the eternal....

These are the difficult questions which face us military writers, when we turn our thoughts and feelings to those far-off years when the battles of the Great Patriotic War were raging. And the lofty award of the party and government is an advance which we must pay off through tireless creative work.

7045

CSO: 1800/139

NATIONAL

PRAVDA OBITUARY OF FORMER SECURITY MINISTER IGNATYEV

PM011616 Moscow PRAVDA in Russian 30 Nov 83 First Edition p 6

["S. D. Ignatyev Obituary"]

[Text] On 27 November 1983 Semen Denisovich Ignatyev, personal pensioner of union status and CPSU member since 1926, died following a serious, protracted illness.

S. D. Ignatyev was born into a poor peasant family in 1904 in the village of Karlovka in Kherson Province's Yelizavetgradka District. He began his working life in 1914 as a worker. During the period 1920-1931 he worked in various posts in the organs of the militia and the All-Russian Special Commission for Combating Counterrevolution, Sabotage and Speculation and in Komsomol and Trade Union Organizations of Central Asia.

In 1935 S. D. Ignatyev graduated from the All-Union Industry Academy and thereafter was engaged in party and Soviet work. He was first secretary of the Buryat and Bashkir party obkoms, secretary and second secretary of the Belorussian Communist Party Central Committee, secretary of the All-Union Communist Party (of Bolsheviks) Central Committee Central Asian Bureau and chief of the All-Union Communist Party (of Bolsheviks) Central Committee section for party, trade union, and Komsomol organs. From 1951 through 1953 he worked as USSR state security minister. He was elected a CPSU Central Committee secretary. In 1953 he was again sent to work as first secretary of the Bashkir Obkom, and subsequently as first secretary of the Tatar CPSU Obkom, where he worked until his retirement in 1960.

At the 18th Congress S. D. Ignatyev was elected a member of the All-Union Communist Party (of Bolsheviks) Central Auditing Commission, at the 19th and 20th Congresses he was elected a member of the CPSU Central Committee, and from October 1952 through March 1953 he was a member of the CPSU Central Committee presidium. He was deputy of the USSR Supreme Soviet of the 1st to 5th convocations.

For his services to the Communist Party and the Soviet state S. D. Ignatyev was awarded four Orders of Lenin, the Orders of the October Revolution and the Patriotic War first class, the Labor Red Banner, and medals.

Wherever he was sent by the party, S. D. Ignatyev worked with the utmost efficiency, displayed a high sense of responsibility, and was distinguished by his modest and tactful attitude toward people.

The bright memory of Semen Denisovich Ignatyev will remain forever in our hearts.

A group of comrades.

CSO: 1800/204

NATIONAL

LEGAL QUESTIONS OF 'PRIVATE OPERATORS' WITHIN ECONOMY

PM011556 [Editorial Report] Moscow TRUD in Russian 25 November 1983 carries on page 2 an 1,800-word article entitled "Dangerous Flowers" by special correspondent Yu. Makartsev who writes from Yuzhno-Sakhalinsk, Kholmsk, and Moscow. The article, under the rubric "Economics and the Law," uses the example of personal plots in Sakhalin to raise legal and economic questions about the activity of "private" operators within the national economy. Makartsev cites conflicting views on the work of personal plots ranging from ordinary people who term it "private enterprise" and "speculation" to local officials in Sakhalin who reject these charges. Makartsev quotes from the "Official Information of the USSR Ministry of Justice" which states that the "normative acts which would determine the scale of incomes from private plots do not exist." The owner of such a plot thus faces a dilemma: "Truck farming is so narrow and insufficiently clearly regulated by legal acts that an honest person cannot defend himself against malicious slander by means of the law when necessary. And at the same time he can very easily cross the danger mark unknowingly."

Makartsev quotes a Comrade Lapchenkov, deputy chief of the USSR Ministry of Justice Section for Legislation on General Sectors of the National Economy, on accusations of "acquisitiveness" among private plot owners, who says: "'The law encourages horticulture and truck farming. There is no sense in changing it because of a few negative phenomena.'"

Makartsev notes the contribution made by private plots to overall agricultural production, and concludes:

"But it would seem that there is sense in supplementing the law, developing it, clarifying it, or raising it to a code of rules which could be given in brochure form to each horticulturalist or truck farmer starting out on a new enterprise. So that everything is run according to conscience and according to the law."

CSO: 1800/197

NATIONAL

BRIEFS

ALL-UNION JOURNALIST COMMISSION FOUNDED--The secretariat of the USSR Journalists Union approved the members of the All-Union Commission of Journalists Writing on Moral and Legal Topics. Well-known journalists, radio and TV workers, employees of the USSR Ministry of Justice and USSR Procuracy, USSR MVD, All-Union Central Council of Professional Trade Unions that have contact with the press as well as party and Soviet organs, jurists and sociologists make up the commission. The commission's basic goals are to effect organizational and methodological cooperation between journalists' organizations involved in elucidating moral and legal problems; to develop effective forms and methods of propagandizing legal knowledge in the press and on radio and TV; to strengthen cooperation between journalists and law-and-order workers. Yu.V. Feofanov, member of IZVESTIYA's editorial board was chosen chairman; A.A. Trebkov, head of the legal propaganda department of the Ministry of Justice was chosen deputy chairman. (Signed) Ye. Ryzhenkov, corresponding secretary of the All-Union Commission of Journalists Writing on Moral and Legal Topics. [Text] [Moscow CHELOVEK I ZAKON in Russian No 11 (Nov) 83 (signed to press 5 Oct 83) p 86]

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CSO: 1830/164

REGIONAL

KAZAKH SSR SUPREME SOVIET PRESIDUM MEETS

Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 16 Nov 83 p 1

[Article: "In the Presidium of the Supreme Soviet of the Kazakh SSR"]

[Text] On 14 November a meeting of the Presidium of the Supreme Soviet of the Kazakh SSR took place.

The Presidium of the Supreme Soviet heard a report by V. I. Mashkunov, chairman of the Kazakh SSR State Committee for Vocational-Technical Education, and a communication by deputy K. S. Sultanov, chairman of the Standing Commission of the Kazakh SSR Supreme Soviet for Public Education, Science, and Culture, on the work of the republic State Committee for Vocational-Technical Education in training skilled worker cadres in light of Comrade Yu. V. Andropov's report "Sixty Years of the USSR" and his speech at the June 1983 Plenum of the CPSU Central Committee.

As the meeting emphasized, in recent years the network of vocational-technical schools has been enlarged and their material-technical base has been strengthened. In the past years of the 11th Five-Year Plan, more than 550,000 skilled workers have been trained. At the present time young men and women of more than 70 nationalities are learning diverse professions at the schools. The republic's Soviets of Peoples Deputies have intensified the attention given to problems of training worker cadres.

As the same time, there are shortcomings in the work of the Kazakh SSR State Committee for Vocational-Technical Education concerning the training of cadres for sectors of the national economy. Plans for training a number of leading professions essential for industry, construction, and agriculture are not fulfilled year after year. Too little attention is devoted to strengthening links between vocational-technical schools and base enterprises, to staffing schools with experienced craftsmen and engineering-pedagogical personnel, and to assigning and utilizing final-year students in production. The needs of the more important economic regions and leading sectors of the economy are not adequately considered in planning for and organizing the training of worker cadres. Not all schools have created essential living conditions, and there are shortcomings in the organization of public catering and cultural leisure time.

The Presidium of the Supreme Soviet adopted an appropriate decree on the question examined.

The Presidium of the Supreme Soviet of the Kazakh SSR discussed the question of work by Soviets of Peoples Deputies in Kustanayskiy Rayon of Kustanay Oblast to insure rural social development in light of the decisions of the 26th CPSU Congress and the national Food Program. It was noted that under the leadership of the rayon party organization, the rayon's Soviets are working actively to increase the efficiency of agricultural production and are skillfully utilizing the results of the basic activity of the farms to solve the problems of social development. Public service enterprise activity is improving and the well-being of rural laborers is increasing. Almost 120,000 square meters of living space was built in 1981-1983. The utilization of local building materials and production of bricks is getting going at every sovkhos. Help is being given to citizens in developing private plots. The number of cattle owned by the population is increasing. Extensive work has been done on equipping populated points with gas, telephones, and public services and amenities. The complex of economic and social development measures being put into practice helps keep cadres, especially young people, in the countryside.

At the same time the Presidium noted shortcomings which exist in the organization of individual construction, municipal and domestic services, and development of children's preschool institutions. The attention of the local Soviets was directed to insuring fulfillment of economic and social development plans for 1983 and the five-year plan as a whole by every enterprise and farm and to further improvement of the working and living conditions of rural working people.

The Presidium of the Supreme Soviet also examined other problems.

12,424

CSO: 1830/144

REGIONAL

KAZAKH CP CC BUREAU MEETS, DISCUSSES CONSUMER GOODS

Alma-Ata KAZAKHSTANSKAYA PRAVDA in Russian 27 Nov 83 p 1

[Article: "At the Bureau of the Central Committee of the Communist Party of Kazakhstan"]

[Text] At its regular meeting the Bureau examined the question of the work of the Pavlodar Oblast party organization on mobilization of collectives of industrial enterprises of the oblast to increase the production and quality of consumer goods and expand their assortment in light of the demands of the 26th CPSU Congress. It was noted that in past years of the 11th Five-Year Plan in the oblast, a number of capacities for producing dairy, macaroni, and sewing articles have been introduced and 12 non-specialized enterprises have been enlisted to manufacture consumer goods. As a result, production of goods for the population has increased slightly, the manufacture of higher quality output has risen, and 230 new kinds of articles have been put into production.

At the same time it was noted that the work being done lacks practicality and purposefulness. Party committees and primary party organizations at enterprises have not provided the appropriate organizing work to fulfill their own decisions on expanding production of goods for the population. Practical measures for providing the demands of the population for goods by increasing their own production were not taken. Socialist competition for increasing output and improving the quality of goods was not on the proper scale. There are cases where the list of articles being produced does not change for years, obsolete articles are continued in production, and standards and technical specifications are not observed. The local, meat and dairy, and food industry enterprises are struggling half-heartedly to conserve on expenditures of raw and processed materials and are not insuring integrated processing of food products. The oblast has no appropriate accounting of local raw materials and industrial waste products, and balances of their formation and use are not being formulated. Folk craft industries and at-home types of labor are being developed poorly.

The role of local Soviets of Peoples Deputies and trade union organs on these matters is not increasing adequately. The ministries of light, food, meat and dairy, and local industry of the republic are not thoroughly scrutinizing the activities of enterprises located in the oblast and are not giving them enough practical assistance in fulfilling plans and tasks of the five-year plan and in solving social problems.

The Bureau of the Central Committee of the Kazakh Communist Party suggested that the party obkom develop and implement additional measures to increase the production of consumer goods significantly, following the directives of the 26th party congress and subsequent Plenums of the CPSU Central Committee on enlisting all enterprises without exception in their production. Satisfy the demands of the population for the basic articles by organizing their production locally! Concentrate efforts of party, Soviet, and economic organs on surveying and bringing into operation internal reserves for increasing the production of consumer goods and improving the use of existing capacities and those being introduced! The necessity of incorporating production of technically complex articles and goods in higher demand and improving the quality and expanding the assortment of output was indicated. Raise the role and responsibility of controlling organs and the efficiency of existing systems for certification of output!

The Bureau of the Central Committee meeting also examined other issues.

12,424

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REGIONAL

WESTERN DEMOGRAPHIC WORKS ON CENTRAL ASIA REBUTTED

Tashkent KOMMUNIST UZBEKISTANA in Russian No 10, Oct 83 (signed to press 3 Oct 83) pp 86-88

[Article by K. Inoyatov, candidate of historical sciences, under the rubric "Answers to Readers' Questions": "Demographic and Migration Processes in the USSR -- the Truth against Fabrication"]

[Text] Readers B. Nurullayev and Ye. Ivanchenko request that we tell about the demographic and migration processes occurring in our country, and why they are falsified by "Sovietologists" in the West.

Demographic and migration factors play a very important role in fulfilling the socioeconomic tasks of developed socialism in our country, in particular in assimilating new regions, constructing large industrial complexes, organizing future planning, and so forth.

Of course, the rates of reproduction of the population in regions of the USSR are not identical. A higher growth rate is observed, for example, in Central Asia and the Transcaucasus. Bourgeois ideologists greatly inflate this fact. To put together a scientific base for the version about the existence of national dissension in our country, "Sovietologists" particularly juggle the facts about natural growth of the population in the Central Asian republics.

In the opinion of our ideological adversaries, the high rate of increase in the indigenous population in the last 10 years here will, in the foreseeable future, inevitably lead, allegedly, to a breach in the existing "balance" in relations among nationalities and the gradual predominance of "Central Asiatics" in political, economic, and cultural spheres, which in the end will provoke antagonism between peoples of the European and Asian parts of our country. "In the future," the English ECONOMIST concludes, "the greatest threat to the unity of the Soviet Union may come not from traditional, old centers of national discontent in the European parts of Russian, but from Central Asia. This is explained not by repressive policies, but by the high birth rates in this area, whose population will have doubled by the end of the century while during this same time population growth in the European parts of the country will come to a halt."

The very fact of the irregular increase in population in the USSR republics is not a secret; it is corroborated by official statistical data. According to

the All-Union Census, from 1970 to 1979 the population of the USSR on the whole increased by nine percent, while in the RSFSR, the Ukraine, and Belorussia it was six percent, in the Kazakh SSR 13 percent, in the Kirghiz SSR 20 percent, in the Turkmen SSR 28 percent, in the Uzbek SSR 30 percent, and in the Tajik SSR it was 31 percent. But this by no means gives grounds for conclusions about far-reaching ruinous sociopolitical consequences, which bourgeois authors are drawing. The increase in population in different countries and regions has never been and never is uniform. It is not identical in the capitalist countries either, nor only in developed and developing countries, but also in states which are at approximately the same level of socioeconomic development. For example, the West German birth rate in 1977 was 9.8 births per 1,000 population, while in the USA it was 14.7 and in Japan it was 16.4. Nevertheless, not one bourgeois demographer attached any ominous significance to these figures.

In the USSR where a new historical community of people has been formed and is successfully developing -- the Soviet people -- fluctuation in the number of one nationality or another in no way can influence its political position. According to the Constitution, representatives of each nation and ethnic group in our country enjoy equal rights to participate in all spheres of the life of Soviet society. Regardless of whether one nationality or another in the USSR is large or small, whether it has a high or a low birth rate; it is united with the other nationalities of the country by the community of social-class structure and of ideological and moral principles. It is precisely the "feeling of a united family" that has become the determining factor in the life and work of a Ukrainian and a Georgian, a Belorussian and a Moldavian, an Uzbek and a Russian, a Jew and a Chuvash -- all the nationalities of our country. As far as the population increase in Union republics is concerned, it is a consequence of the swift progress of the formerly oppressed peoples and reflects, above all, the vigorous rise in the economic level of our republics and in the well-being of their population.

The attempt of Western falsifiers to take advantage of the question of migration in the USSR for their own unseemly purposes, as for example the French "Sovietologist" F. Chaussier, who asserts that migration processes "pose insoluble problems for Soviet planners," is also completely groundless. This question has always been resolved in our country on a strictly scientific, planned basis, taking into account the interests of both the state and the migrants themselves. Of course, in the huge expanses of the Soviet Union there are many uninhabited and newly developing regions where enormous natural riches are concentrated. Naturally, they need manpower above all, and it must be recruited in various republics, on a strictly voluntary basis.

Sixty-six years ago Central Asia, which had been a colony of Tsarist Russia before the October Revolution, was a huge region which required applying hundreds of thousands of laborers. The Soviet regime, following the Leninist policy of equalizing the levels of the leading and backward regions, flung huge resources into industrializing the region, opening up its natural resources, and developing contemporary culture in it. This policy was an expression of the party's nationality policy and was conducted in accordance with Marxist-Leninist theories of converting backward countries to socialism, bypassing capitalism.

Workers from the country's industrial centers went to Central Asia to help local peoples build multisectorial socialist industry. That was the real reason for the migration into the Central Asian region which took place in the 1920's and 1930's. Streams of migration into Central Asia in the years of the first five-year plans and during the Great Patriotic War increased the proportion of the Russian population in the region, but in no way to such a degree as the falsifiers write. The French "Sovietologist" R. Lacontre notes, for example, that "in our day Russians number at least 20 percent of the population in all the Asian republics of the USSR." If the bourgeois publicist had leafed through a statistical reference book before making such a "disclosure," he could easily have ascertained that Russians make up 10.8 percent of the population of Uzbekistan, 10.4 percent in Tajikistan, and 12.6 percent in Turkmenia.

At the present time the nature of migration processes in most Central Asian republics is of a different type than in the 1920-1940's. Developed industry and high socialist culture were established in these republics long ago, and they do not require a broad stream of migrants. Now the Uzbek, Tajik, Turkmen, and Kirghiz peoples are already rendering considerable assistance in the development of sparsely inhabited regions of the RSFSR. The French journal POLITICAL AND SOCIAL PROBLEMS has no basis for the assertion that "large-scale emigration of the population from Central Asia to the RSFSR and the European part of the USSR is impossible and undesirable for a whole number of economic and political reasons." One must say the same about the above-mentioned F. Chaussier's statement that "transferring the Uzbek work force to industrial regions in the European part where there is a labor shortage, and also to Siberia, is impossible -- Moslems want to stay at home, on Moslem land."

It should be noted that Central Asian working people are taking an active part in the building of the Baykal-Amur Mainline and in development of the RSFSR Non-Chernozem Zone. Comrade Sh. R. Rashidov, first secretary of the Central Committee of the Uzbek Communist Party and non-voting member of the Politburo of the CPSU Central Committee, emphasized: "When the party proclaimed the long-term program of transforming the Non-Chernozem Zone, Uzbek land improvement specialists formed detachments in order to take part in the new nation-wide 'khashar' [possibly "campaign"]. Now, hand in hand with Ivanovo and Novgorod farmers, they are draining lands, building sovkhoses, livestock complexes, housing, and schools. Uzbek working people are going at this at the command of their hearts, because life has shown that the Soviet people must accomplish any large goal through joint efforts. This is a visible manifestation of our fraternity and our inviolable friendship."

In the course of developing various regions of the USSR, in particular the Central Asian Economic Region, the Soviet state planning system takes demographic factors into account, including the birth rate and natural population growth. The document "Basic Directions of Economic and Social Development of the USSR for 1981-1985 and the Period until 1990, ratified by the 26th CPSU Congress, poses the task of "conducting efficient demographic policies." Thus, the 20th Congress of the Uzbek Communist Party noted that by 1990 the population of Uzbekistan will increase to 22-23 million people as against 16.2 in 1981. Consequently, this serious demographic problem must be more closely scrutinized; the creation of new work positions must be purposefully handled; and full employment of the able-bodied population in social production must be insured.

Manipulating the facts about migrations in the Soviet Union, bourgeois authors usually either diligently avoid broaching the question of movements in the capitalist countries or completely ignore its social-class character. Two streams of migrants can be clearly identified in the capitalist countries in recent times. This is easy to trace in the example of France and its former possessions. The first stream, which consisted of colonial settlers, pursued the goal of creating a privileged stratum of large landowners, government officials, and bourgeoisie of European origin who represented the main pillar of colonial domination in the captured countries. This stream was restrained and turned back as a result of the collapse of the French colonial empire. The second stream of migration, which moved in the direction of France, not only has not dried up today, but has significantly expanded. It consists of impoverished people deprived of work in their homelands, vainly trying to find happiness in a foreign land. Exploitation of cheap foreign manpower has reached enormous proportions in modern France. Suffice it to say that in 1978 there were 845,000 Algerians, 820,000 Portuguese, 572,000 Italians, 570,000 Spaniards, 270,000 Moroccans, 150,000 Tunisians, and so on living there, more than 4 million people in all, which was eight percent of the country's population.

One must say that foreign workers are maltreated in France. They are given only unskilled work. The state does not show the slightest concern for their vocational training, education, and social security. Foreign workers live under horrible living conditions. Hundreds of the so-called "dealers in dreams" give them a "corner" for the night, in the slums. One may see "bidonvilles" -- whole blocks of makeshift shacks of planks and sheet iron on the outskirts of all large French cities. These are the "dormitories" for immigrants.

Emigrants from North and Central Africa and from Asia as a rule receive less pay than Europeans for the same labor. The whole weight of racial prejudice lies on them. Incidents of unpunished murders of foreign workers occur. For example, 52 Algerians were killed in France in 1973 and the police made no effort to find the murderers.

In the West there is a widespread myth that the migrations to the New World, to the USA, for example, or to Canada and Australia, have supposedly fused together representatives of many countries and merged their customs and traditions. In the states mentioned above, close consolidation of national communities of immigrants has not, in reality, taken place. Thus, for example, there are Negro ghettos and Italian or Mexican neighborhoods in U. S. cities. It is well known what hardships emigrants from Russia, Poland, and Asian countries experienced in the USA before they were absorbed into American society. They were subjected to ruthless exploitation and forced to work up to 16 hours a day in so-called "sweatshops" (incidentally, this term was first used in the USA with respect to immigrants from Eastern Europe).

The American sociologist G. Isaacs had to admit that "in reality American society melted together only a certain part of the peoples (chiefly white Protestant emigrants from Northern Europe), while not fully including another part of them (mainly white emigrants from Southern and Eastern Europe) and almost completely excluding all the rest (people with black, brown, red, or yellow skins)."

Thus, no evasion, hushing up, or falsification will enable "Sovietologists" to camouflage or embellish racism and other forms of nationality discrimination which are encountered at every turn in the capitalist countries. And the efforts of our ideological adversaries to distort demographic and migration processes in the USSR, which help consolidate socialist internationalism and Soviet patriotism and indoctrinate the country's working people in the spirit of the high principles of communist morality, are also doomed to failure.

Copyright: "Kommunist Uzbekistana". 1983

12,424

CSO: 1830/148

REGIONAL

MOSCOW DESCRIBES ANTISPECULATION MEASURES IN ARKHANGELSK OBLAST

LD121848 Moscow Domestic Service in Russian 1010 GMT 12 Dec 83

[Correspondent Valentin Bogomolov reports]

[Excerpts] [Bogomolov] We are at the goods market in Arkhangelsk. It is generally also known as a second-hand market. Negotiations are conducted here quickly and in a whisper, although the prices are high. But those who love particularly high prices, those who are suspected of speculation, are invited for a conversation with members of the militia.

I ask Colonel (Vityazev), deputy head of the Arkhangelsk directorate of internal affairs to comment.

As far as I know, the internal affairs organs of Arkhangelsk Oblast are actively fighting speculation, aren't they?

[Vityazev] Yes, they are. I can cite a few examples. (Timoshenko), (Kuklin), (Simushin), (Lisoy) and (Potapov), inhabitants of the city of Severodvinsk, organizing themselves into a criminal group in January-March 1983, speculated in commercial goods, travelling for that purpose to Leningrad where they bought scarce goods, corduroy and jean trousers and of the commercial goods, which they then sold at high prices. Three of them were sentenced under the part 2 of article 154 of the Criminal Code to 2 years' of deprivation of freedom. Measures of public coercion were taken against two of them: they were handed over to be dealt with by a comrades' court.

Citizen (Gornshteyn), an inhabitant of Moscow, due to the nature of his work, systematically travelled on business trips to enterprises situated in Arkhangelsk Oblast. Pursuing the mercenary aim of making profit, and knowing that some spare parts for the "Zhiguli" and "Moskvich" cars are in great demand, he bought them in stores and resold them at black-market prices, thereby making over R3,000 profit. The oblast court sentenced him to 5 years' imprisonment with confiscation of property. The consistent and energetic struggle against speculation is a complex task; its solution depends on the efforts of the organs of internal affairs and, in the first place of the department for combating embezzlement of socialist property and speculation, which must promptly prevent and uncover large-scale marketeers operating secretly. Great help is rendered to the militia in this work by the specialized people's voluntary brigades for social order that have been created in the oblast center and other large cities. To conduct a determined struggle against speculation and to secure an unwavering and correct application of laws of responsibility for this crime is an important task of the law-guarding organs and the public as a whole.

REGIONAL

BURYAT ASSR COMPTROLLERS CLOSE DOWN 'COVERT DISTRIBUTOR'

LD121024 Moscow Domestic Service in Russian 1600 GMT 11 Dec 83

[Text] Peddlers from Buryatiya. A satirical note by journalist Sergey Zheleznyak.

[Zhelehyak] Modern peddlers have no need to carry goods on their backs. And the size of their baskets has changed. Now they put the goods in a vehicle with "mobile shop" written on it in large letters. And then off they go to places where flocks of sheep are grazing, or high voltage electricity power lines are being erected.

There was one such mobile shop in the Buryat workers' supply section of the Vostoksibelektroselstroy trust. But the Buryat Peddlers did not rush off on distant journeys. The nearer the better as far as they were concerned. From the flat of one respected person to the flat of another useful person. And sometimes they sold goods without going out anywhere. After all, why bother making a journey when, for example, (Buyanchuyev), manager of the Buryat section of the Workers' Supply Organization could take any goods straight from the store either for himself or for others, and then make out the papers as if they had been sold by the mobile shop. So it turned out to be not a mobile shop for people working in difficult, remote places, but a covert distributor of goods for individuals especially for respected managers of that section of the Workers' Supply Organization.

But this covert distributor was closed by the people's controllers of Buryatiya. (Buyanchuyev), head of the Workers' Supply Organization, had to give up not only this convenient source of scarce commodities and his dubious business contacts thanks to which he had jumped the queue to get a five-room flat and a car, he also had to give up the job for which he was paid. The senior accountant of the section, (Budayev), was dismissed along with him. Now it's over to the Fraud Squad. We shall see what the investigators have to say.

CSO: 1800/205

REGIONAL

UZBEK DEMOGRAPHY, EMPLOYMENT, WOMEN IN LABOR FORCE DISCUSSED

Tashkent KOMMUNIST UZBEKISTANA in Russian No 11, Nov 83 (signed to press 5 Nov 83) pp 18-25

[Article by doctor of economic sciences R. Ubaydullayeva: "Making Efficient Use of the Labor Force"]

[Text] Continuing the strategic line of the party toward improving the efficiency of social production, the CPSU Central Committee November (1982) and June (1983) plenums set the task of accelerating the transfer of the country's economy onto the intensive path of development during the 11th Five-Year Plan through the more economical and rational utilization of all kinds of resources, including natural, material, financial and labor resources.

At the present stage, improving the utilization of the labor force is a major socioeconomic problem, and it is only by consideration of this problem that optimum rates and proportions will be achieved in the development of social production and improvements in its efficiency. This is associated with the economic, social and demographic features of the current five-year plan, the chief of which is reducing the intensive growth of the labor force in most regions of the country and the gradual exhaustion of reserves in the sphere of individual labor. Under these conditions the intensive path of development on the basis of scientific and technical progress, without additional recruitment of labor into the sphere of material production, is becoming a main direction in the economy of the USSR.

The above applies fully to all the regions and union republics, including the Uzbek SSR. However, the features of demographic and social development peculiar to Uzbekistan give the problem of utilization of its labor force its own specific character.

The fact is that, in addition to rich raw materials and natural resources, like the other Central Asian republics, Uzbekistan possesses considerable population resources, which are increasing rapidly. Thus, in 1982 the republic's population was 16,591,000 against 8,119,000 in 1959, that is, it has more than doubled. Average annual growth rate during this period was 3.2 percent. During the same period of time the population of the USSR rose from 208.8 million to almost 270 million, or by 30 percent.

High rates of population growth are also expected in the future. According to scientific calculations, by the beginning of the 21st century the population may grow by a factor of 1.5-2 compared with the Eighties, and this will occur mainly through maintenance of higher birth rates than in the rest of the country and natural growth, which may stabilize before 1990 and beyond that gradually start to fall.

From this brief analysis of the demographic processes taking shape in the Uzbek SSR at the present stage and anticipated in the long term, the following conclusion can be drawn: the republic possesses a substantial labor potential and accordingly social production can be developed here both through increased intensiveness and through recruiting additional labor, that is, through extensive factors. This feature generates a number of problems in insuring rational employment for the population of Uzbekistan.

It should be noted that along with the high population growth and the availability of labor in the Uzbek SSR another no less important demographic feature exists: territorially, the population is distributed very unevenly. Some two-thirds of the population live on 15 percent of the republic's territory, while the other 85 percent is sparsely populated.

Hence, one very important problem is to achieve a sector and territorial balance between the numbers of new working places and the availability of labor. Other things being equal, most new working places should be created primarily in the opened-up and developed rayons, and also in the republic's territorial-production complexes, first and foremost the Dzhizak, Karshi and Nizhne-Amudarya complexes.

Realization of this task is raising the problem of increasing the mobility of the labor force. And here it must be said that mobility itself as a socioeconomic category characterizing the degree of mobility among the population, is multifaceted. It can be considered from the viewpoint of the changes taking place in the social, occupational, sector and territorial structures of a population as the result of shifts in this mobility. Under present conditions, virtually all forms of mobility are of significance for the republic's labor force. It should be emphasized, however, that the forms are seen in different ways and they do not all correspond to the present period in the development of Uzbekistan's production forces.

Thus, the effect of territorial aspects in increasing population mobility has been strengthened. This is seen in a certain outflow of inhabitants leaving the republic. Whereas in the Sixties and Seventies uniform [mekhanicheskiy] population growth in Uzbekistan averaged 20,000 to 30,000 annually, in recent years this has declined sharply. This is largely explained by the increasing degree of mobility among young people. Suffice it to note that during the 10th Five-Year Plan those answering the call of the party to take part in the transformation of the Nonchernozem zone of the RSFSR included emissaries from Uzbekistan who did various kinds of work there to the tune of almost 850 million. In 1981 alone about 11,000 young workers and kolkhoz farmers went to work on the Baykal-Amur Main Railroad Link and other shock sites in the country. Migration within the republic also increased as people moved into regions being opened up, from rural localities into the cities and so forth.

It should be stressed, however, that despite certain shifts in territorial mobility, the problem of increasing occupational mobility in the labor force remains mostly unresolved. Meanwhile, one essential condition for achieving a balance between growth in the machine/worker ratio and the availability of the labor force is adequate growth in the occupational and skill mobility of worker cadres. In this respect, reserves within the republic are quite great. Thus, according to the figures for 1980, training for skilled workers through the system of vocational and technical education was 91 persons per 10,000 in the USSR while in Uzbekistan the figure was 50. In terms of this particular indicator the Uzbek SSR is in 11th place among the union republics. Accordingly, under the regional conditions of the Uzbek SSR the main thrust should be toward expanding the network of vocational and technical schools that train skilled workers for the industrial sectors and the services sphere, where there are shortages.

For Uzbekistan, the problem of increasing the occupational mobility of the labor force is also becoming urgent because its still inadequate level is hampering the process of redistributing agricultural workers to other sectors of production. And under the conditions of our republic, the reserves for moving in this direction of improving efficiency in the utilization of the labor force are extremely great. This is associated with the fact that more than one-third of the population of Uzbekistan is engaged in agriculture, in which the sectors where manual labor is employed are being preferentially developed--cotton growing, fruit growing, vegetable growing and so forth. Meanwhile, it is known that the republic's most important regional feature is the high natural growth among the rural population and hence the rapid increase in its absolute size. Whereas for the entire USSR the rural population decreased 10.5 million during the period 1959-1980, in the Uzbek SSR, on the contrary, it grew by 3,875,000, that is, almost doubled.

This demographic feature gives rise to a need to make extensive use of nontraditional forms in Uzbekistan for the redistribution of agricultural workers into the industrial sectors and the services sphere, namely not by shifting them into the cities but by creating conditions for this shift right there in the rural localities. One such way is the preferential development of labor-intensive sectors of agriculture and the processing industries on the basis of local raw materials and local labor. In turn, this requires the planned transformation of large villages into urban localities, which insures an increasing economic efficiency in the utilization of the labor force and gives a significant social result in the form of urbanization of the way of life of country people and enhancement of their working and everyday standards. Favorable objective prerequisites exist for this in the republic, first and foremost the presence of oasis-type settlements and the high concentration of inhabitants in large villages.

On the social plane, because of this problem the task of improving planning in the utilization of the labor force is becoming increasingly urgent. Thus, under present conditions, it would be methodologically incorrect to determine the number of working places by considering the requirements only of individual sectors. It is just as important to take into account population requirements for particular kinds of labor in social production. This means that the mechanism

for planning and managing the labor force should combine within itself both aspects of this double process. Moreover, it is essential to take into account the requirements of males and females, young people, people drawing pensions, better and less well qualified workers and so forth.

It should be emphasized that one of socialism's great advantages is the possibility of regulating these processes purposefully and in an organized way in the direction that meets the interests both of society as a whole and of its individual members, as realized through the mechanism of socialist planning. And here, I think, the significance of iterative (repeated) predictions and preplan work, which help to establish the essential link between the increasing numbers in the labor force and the other factors involved in the national economic plan, is growing.

In my view, the basis of territorial planning in the current period should be primarily the availability of a labor force and the standard of living in individual regions, and secondly, economic efficiency in the use of natural and material resources. This is quite justified since all communist party policy during the period of developed socialism is aimed at comprehensively raising the living standards of Soviet people and comprehensive development of the individual. This is precisely why our national economic plans are now called not only economic but also social plans. Consequently, planning for the economic regions and the employment of their populations requires a universal and dialectic approach. Therefore, in republics with a high birth rate one of the main directions in socioeconomic policy should be insuring the fullest possible level of employment at the local level through the accelerated development of the labor-intensive sectors of the processing industries, agriculture and the services sphere.

Proceeding from this, it seems to me that the rates for further socioeconomic development in Uzbekistan should be determined mainly as a function of population and labor force growth rates. This kind of methodological approach makes it possible to realize more fully the party principle of taking into account the interests of the country as a whole and of its individual regions, and of equalizing more rapidly the levels of social and economic development in the union republics.

In connection with the methodological prerequisites mentioned, the question of the significance of the labor force not only as society's main production force but also its main consumer force requires a unique approach. It is known that both these aspects act constantly both in harmony and as a counterpoint: what people create they also consume. For as K. Marx and F. Engels remarked, satisfying the demand created for material and spiritual boons by labor calls forth new and greater demand (K. Marx and F. Engels, Works, Vol 3, p 27).

In light of this, reinforcing the role of the sectors and production facilities designed to satisfy consumer demand directly is quite proper. Meanwhile, it is precisely in terms of the level of their development that our republic lags considerably behind the average all-union indicator. Suffice it to note that in 1980 the per capita volume of sold personal services in the Uzbek SSR was R19.7, while the average for the USSR was R29, and in the Baltic republics R43.

It should be stressed that the need for a more accelerated development of the social infrastructure in regions with high population growth is dictated by the double role of the services sphere: while raising people's living standards, at the same time it extends the frontiers of their employment in social production. Therefore, liquidation of the lagging in the level of personal services for the population, particularly the rural population, should take into account local sociodemographic features (the high birth rate, the large proportion of children in the population, the large numbers of children in families and so forth). Consequently, the relative (calculated per 1,000) level of employment in the sectors of the services sphere should be higher in Uzbekistan than the all-union average. Since it is quite large, this sphere of employment can and must become an important channel for the flow of labor out of the sectors of material production and a means for the more rational utilization of labor, and in the final analysis, should exert an active effect on productivity growth in social labor and improvements in the efficiency of socialist production.

The social significance of this problem is especially great from the standpoint of its effect on a positive resolution of questions concerned with improving the use of the female labor force, whose proportion in the total number of workers and employees in the Uzbek SSR grew from 31 percent in 1940 to 43 percent in 1982. It should be noted that women make up about 50 percent of the total growth in the number of workers engaged in the republic's national economy, which considerably exceeds the corresponding indicator for the Sixties.

Notwithstanding, Uzbekistan has at its disposal considerable reserves for the more efficient use of female labor in social production. These reserves result from regional, demographic and social features. As already stated, the chief of these are the high birth rate, large numbers of children, and the large size of families. Whereas the average number of women per 1,000 of fertile age (by this we mean the period during which women are of child-bearing age, from ages 16 to 49) who give birth to seven or more children is 43 for the country, 34 in the RSFSR, 17 in the Ukrainian SSR and 28 in the Kazakh SSR, in the Uzbek SSR the number is 150; and this is almost 3.5 times greater than the average all-union indicator. On the one hand this circumstance restricts the possibilities for a more complete utilization of female labor in our republic in social production, and therefore the present level of employment among women can be considered optimum. On the other hand, it must be taken into account that more than 50 percent of mothers with many children indicate their desire to engage in socially useful labor under certain conditions. Our studies have shown that these conditions relate primarily to working conditions, the availability of preschool establishments and services sphere enterprises, the easing of domestic labor and a number of others. And these conditions are cited by women as the main reasons when assessing possible growth in their labor productivity in social production.

Using the methods of mathematical statistics an attempt was made to determine the effect of a range of socioeconomic factors on the results of labor by women employed in agriculture. The study covered 5,000 women living on kolkhozes located in the most densely populated and the more sparsely populated oblasts of our republic.

According to the results obtained from processing questionnaires, the following were chief among the factors influencing the results of female labor: number of children, availability of children's establishments, work satisfaction and working conditions. During the study the following patterns and interconnections were revealed: for each extra child the labor activeness of women decreases 20.1 percent, and as the availability of preschool establishments increases by a factor of one, it grows 23.1 percent. Simultaneously with an enhanced sense of job satisfaction and satisfaction with working conditions by a factor of one, the labor activeness of women increases 17.1 and 6 percent respectively.

Our calculations show that in order to cover the contingent of children aged up to 7 years by public forms of education, the number of places in preschool establishments in the Uzbek SSR must be increased to 1.5 million, proceeding from existing norms, and in the long term, to 2.3 million. In this connection it seems to me that from both the economic and the social standpoints it is more advantageous to increase the leave with partial pay granted to women so that they can care for young children, and then it will be possible to deal more quickly and better with the problem of providing preschool establishments for children aged above 2 or 3 years. It can be expected that in our country favorable economic conditions will be established for this. It should be emphasized that this circumstance does not entail any increase in the employment of women in domestic or private subsidiary plot duties if there is a favorable outcome to the questions of the rational development of and a shift in the application of their labor achieved by normative provision of a social infrastructure for working women and the creation of conditions for improving their degree of vocational training and so forth.

In connection with the latter supposition, more attention must be given to the problem of improving the vocational and skill structure of the female able-bodied population. A study of the processes of forming female cadres in industry in Uzbekistan has shown that the proportion of women possessing a secondary, incomplete secondary or vocational and technical education is high. At the same time, certain differences were found in the levels of general educational and vocational training in working men and working women. Whereas among women employed at industrial enterprises 28 percent had a secondary education and 5 percent vocational and technical training, among men the corresponding figures were 43 percent and 11 percent. This circumstance is explained by the fact that young women leave training establishments more often than young men before they have completed a course of training. It is also promoted by the fact that young Uzbek women marry earlier, particularly in rural localities.

Hence the urgency for our republic to implement a complex of measures aimed at maximum involvement of young women in vocational training before they marry is understandable. This is possible on the basis of further improvements in career counseling work in general educational schools, particularly rural schools, and implementation of party and government decisions on bringing the vocational and technical schools into the countryside and strengthening ideological and political-educational work among the indigenous population.

It should be noted that much has already been done in this direction in the republic. In the 10th Five-Year Plan alone, when in accordance with an AUCCTU decision an all-union examination of working, everyday and leisure conditions for women was conducted, about 43,000 women improved their skill categories, while 25,000 mastered a second occupation. The number of women studying in schools of rural youth increased more than 6,000, and the number studying in VUZ's and tekhnikums rose 7,000.

It must be stressed that training female cadres and raising their educational and vocational level is not an end in itself. The CPSU attaches great significance to women's more active advancement to leading party, soviet and economic work. One condition for this is the growth of their professional knowledge. Improving training for female cadres is a way of solving many social problems. Therefore, questions of improving the qualifications and professional skills of working women should be an integral part of plans for the social development of labor collectives.

One very important direction in the rational utilization of female labor in the Uzbek SSR is accelerating the rates of development in those production facilities that can produce by using home work. Despite the great opportunities existing in the republic in this regard, working from home has still not become sufficiently widespread (at the present time a total of only about 4,000 women have been recruited for this form of labor).

The proper attention is not being paid to this problem by scientists in Uzbekistan--the sociologists, economists, philosophers, jurists and other social scientists. Meanwhile, studies we have conducted at some enterprises whose production makes it possible to employ home workers, have shown the great socioeconomic efficiency of using this form of female labor.

The Tashkent arts articles factory was selected in particular for the study. This factory's orders are filled by about 900 women working from their homes; this is almost 25 percent of the total number of women in the republic employed in this form of production. Analysis showed that the women working from their homes are mostly mothers of indigenous nationality with many children (each had 5 to 10 children). The average wage for women working from their homes reaches R150 to R170 per month.

It became clear from a poll taken among women working from their homes that the desire to participate in social production resulted from the following stimuli: it provides an opportunity, first, to improve the family's well-being, second to become more economically independent from their husbands, third to experience the moral satisfaction of being useful to society and the satisfaction found from being part of a collective, and finally to instill in their children the habits of socially useful labor and indoctrinate them in a conscious attitude toward it.

I would like to draw particular attention to the social aspect of utilizing the labor of women working from their homes. Research has shown that among the children of those mothers who work from their homes, success in studies is about 30 percent higher and the incidence of illness is lower, and--and

this is especially important--there are significantly fewer cases of violations of public order than among children whose mothers are employed directly at the factory.

This all shows the great socioeconomic effectiveness of the extensive use of home labor among women in republics where families are large, and also the need for further, more careful and comprehensive studies of this problem by economists and sociologists. Taking into account the raw material and natural resources of our republic, and also the demand for women to work from their homes, especially those of indigenous nationality, working from home as a very important form for the rational utilization of the female labor force should undergo accelerated development in Uzbekistan.

And finally, one of the most acute problems in improving the utilization of the labor force at the present stage is realization of the internal possibilities for improvements in production efficiency through organizational factors and the reduction of losses of working time and improvements in labor discipline. Their advantages stem from the small scales of the capital investments required for them and the rapid payback time and high return.

Among the reserves of an internal production nature, under present conditions an important role is played by strengthening labor discipline. Despite the fact that with each passing year losses of working time are being reduced, there are still many additional reserves here.

The CPSU Central Committee, USSR Supreme Soviet Presidium, USSR Council of Ministers and AUCCTU decree "On Further Strengthening Labor Discipline and Reducing Cadre Turnover in the National Economy" (January 1980) defines a broad range of measures aimed at improving labor efficiency, reducing losses of working time and cadre turnover, and strengthening socialist labor discipline.

Our studies, conducted using materials on the Uzbek SSR, have revealed significant additional reserves for improving production efficiency through these factors. For example, as the result of reducing cadre turnover in industry in the republic it is possible to improve labor productivity 2 or 3 percent, and if working conditions are improved in agriculture, work done by workers can be increased 5.8 to 17.1 percent. Introducing the scientific organization of labor, and also the extensive dissemination of leading experience in enterprises, brigades and sectors, is of great significance in strengthening labor discipline and reducing losses of working time.

Without going into a detailed examination of the kinds of losses of working time and the reasons for them, I would like to stress the following: numerous observations conducted by scientists have shown that these losses are greatest in manual work, less in mechanized work and minimal in automated processes. This enables us to conclude that the main direction in meeting the target of strengthening labor discipline and reducing losses of working time should be the comprehensive mechanization and automation of production processes with systematic improvements in the organization of labor.

It should be noted that, as in the other Central Asian republics, in Uzbekistan there are much better opportunities for improving efficiency in the utilization

of the labor force in all these ways than in other regions of the country. The reason for these opportunities lies not only in the substantial differences in the technical levels of production at different enterprises and in different sectors in the republic, but also in the availability in them of an extra labor force. The latter circumstance does not provide incentive for a solicitous attitude toward working time or a desire to combine professions or replace manual labor with mechanized labor. Positive changes at the enterprises in this regard can be expected from implementation of the CPSU Central Committee and USSR Council of Ministers decree "On Improving Planning and Strengthening the Influence of the Economic Mechanism on Increasing Production Efficiency and Work Quality" (July 1979).

Comprehensive consideration of the demographic and social factors peculiar to the Uzbek SSR when national economic plans are compiled is an important condition for the formation of rational employment of its rapidly growing population and increasing the efficiency of live labor. Of course, under conditions of rapid population growth this process is complicated and quite lengthy. However, it can be confidently stated that it will proceed at accelerated rates thanks to the growth of Uzbekistan's industrial potential, improvements in the structure of the national economy and raising the living standard of the population, on which basis the efficiency of social production in our republic will also increase steadily.

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REGIONAL

AYTMATOV CHAIRS KIRGHIZ WRITERS' CONFERENCE ON POSITIVE HERO

Moscow LITERATURNNOYE OBOZRENIYE in Russian No 10, Oct 83 pp 7-13

[Discussion at meeting of Council for Kirghiz Literature conducted by the USSR Writers Union on 25 March 1983, recorded by Maxim Belov: "Man Is Infinite: Search for the Positive Hero in Kirghiz Literature of Recent Years"]

[Text] The present published item is based on materials of a meeting of the Council on Kirghiz Literature conducted by the USSR Writers Union on 25 March 1983. In the discussion on problems of the positive hero, the following took part: prose writers I. Strelkova, and Ya. Mustafin, the poet V. Tsybin, the critics and literary scholars K. Sultanova, V. Voronov, V. Korin, G. Khlypenko (Frunze), Ye. Sidorov, A. Latynina, P. Ul'yashov and A. Ozcharenko. Chingiz Aytmatov served as chairman.

[Ch. Aytmatov] I recently was in France and I satisfied myself once more that our writers' life and the organization of our writing work are unfathomable and incomprehensible to many contemporary French writers. I do not know if they experience the need for such a union. But I believe they do experience it. I believe that on occasion they experience painful crises of solitariness.

Vincennes Park is in Paris. There a big meeting was held that had for its name "Conference of the 100 Called." One hundred cultural figures, writers, painters and artists turned to the French intelligentsia with a troubling question: does it have the inner feeling that they have remained on the sidelines in the world movement of the struggle for peace? How could that be? France, which at one time took pride in its freedom-loving and humanist traditions, "on the sidelines?" They felt this very keenly. And for this reason they all got together.

I was invited to this meeting. I saw well-known writers whose works we frequently read on the pages of INOSTRANNAYA LITERATURA, and I was astonished that they for all practical purposes did not know each other. Everyone before speaking had to introduce himself: my name is such and such, I am engaged in this or that. Their isolation was that extreme. This is why in finding myself among you today, I consider myself a very fortunate man....

And although this may seem unexpected, the topic of our talk--the positive hero in Kirghiz literature--acquired for me in this light a personally special meaning and a special content. Actually, only those can think together on how a man can be a man who are truly concerned with the fate of the world and the future of mankind. In the opposite case, would it be worthwhile to ask perfection of man if we ourselves are not too sure whether life in general will be preserved on the planet?

Thus the problem of the positive hero is a problem common to all mankind. That layer of culture, which came to be created over the centuries and with the thousand-year-old efforts of all peoples and the best minds of all times, is at the present time in serious danger. We are worried that this layer will be washed away, denuded and that we will find ourselves helpless before the frenzied and blind elements of inhumanity. Today the need is felt all that more acutely for an ideal, for a harmonious hero.

Literature can and should have its say on life and its transformers with such unquenchable passion and conviction in the triumph of truth that mankind on the Earth might be at least one mite bigger.

[K. Sultanov] I think there is no need to prove that the creation of a positive hero is the purpose and nature of the literary quest, affirming genuine humanism and defending it under any, frequently tragic, circumstances. The image of our contemporary at the new stage is first of all an ascent to a new ideological-moral and esthetic level of creativity that is based on the profound conviction of the urgent task of man to responsible for everything that has been, is and will be after him.

Why is the image of Yedigey from "Buranny polustanok" [The Buranny Railway Station] a creative achievement of principled importance as was pointed out in the 7th Writers Congress? A Kazakh from the Aral area, a worker who has worked for 30 years at a small railroad station forgotten by God and man, finds himself not accidentally at the center of the Universe, created by the talent of the artist. Fulfillment of duty, all-absorbing labor, responsibility for what happens, selfless thirst for justice--all this is a commanding imperative for the conscience of the ordinary man raised to the heights of spiritual greatness. It has an extraordinary drawing power.

What draws the most attention in acquaintanceship with the contemporary prose of Kirghizia? I would say a certain attitude of the hero to history experienced in suffering by the people as his own precious heritage. "Whom do you belong to?"--this question of the Donenbay bird I would use as an epigraph for all of today's Kirghiz prose.

"...We often forget the past. We hurry, we rush (I am citing the characteristic reflections of Karagul from the story "Doroga" [The Road] by E. Otunchiyev). And at times we do not notice how they fell.... You are in those years when one comes to know the innermost thoughts and expectations of people...." This is the morally disturbing note which is heard in the musings of the hero of contemporary Kirghiz prose.

It is no accident that the subject of memory again arises in K. Akmatov's novel "Vremya zemnoye" [Earthly Time]. Satylganov, the director, broke out with invectives against the young people on the sovkhos because they were singing "old" songs to the accompaniment of an accordion. This is not simply the manifestation of a quarrelsome nature or of a hot temper. Here you do not have a "bad character," but nonetheless it is still a reversion to lack of spirituality, to "mankurtizm". Perhaps in Satylganov's novel the historical insolvency and historical doom of such a "forgetful" person are too obvious and too quickly destined to defeat, but they are most important symbolically.

In categorically setting out the typology of today's heroes in Kirghiz prose, one looks primarily for everything that goes into the forming of a generally significant spiritual criterion of the national character. You remember music or, if you wish, poetry of an integrated nature. "We derived inspiration from your heart, we learned of the purity of your soul...." These words are heard in the epilogue to the story by K. Akmatov "Dve stroki zhizni" [Two Lines of Life] and are addressed to Asek, the head of a construction link.

Kirghiz prose is particularly attentive to the forming of character. Its best pages are the investigation of an awakened and rising awareness and the growing humanism of human relations as well as the eminence of the human soul.

Here, mention must also be made of women's figures, such, for example, as that of the rural school teacher Zeynep from "Vremya zemnoye" of the same K. Akmatov.

Tunuk from "Doroga" by E. Otunchiyev is distinguished for her proud, freedom-loving character. Her personal life is difficult namely because of these qualities, but she--a heroine of the new times--is incapable of inner compromises. Tunuk is remembered by her readers for being loving, suffering and proud.

Torayym is a colorful character from "Docheri mel'nika" [The Miller's Daughters] by M. Seytaliyev. Here destiny is irrevocably connected to the life of the country and the people. She lost her front-line husband. Alone, she put the children on their feet.... Soul beauty and strength make Torayym memorable among the pictures of women in contemporary Kirghiz prose.

Special mention should be made of the picture of a young man on the threshold of maturity and self-determination. "One must spend a lot of energy to be like the simple and unpretentious villagers"--young Bolotbek from "Lesorubov" [Lesorubov] by K. Dzhusupov makes this discovery for himself. But this is also the moral formula of Shakin's general state sharing with Apsamat the burdens of a shepherd's life ("Zimniye motivy" [Winter Themes] by K. Kaimov), Akun for whom a far-off strange village becomes close and related ("Dikiy gus" [Wild Goose] by M. Gaparov), and Umar--E. Otunchiyev's hero who promises once and for all: "I shall never again deceive people."

Today, this value orientation of the individual is displayed with extraordinary acuteness in literature, and the level of awareness of the hero is determined by the desire to approach a real ideal, one that is not fabricated, not construed, but prompted and determined by life itself and by the morality of people. And here Kirghiz prose is no exception. Its heroes under this very sign review

their past and relive it anew. Old man Aydarkul from the M. Murataliyev story "Dve zhizni", inwardly "unsociable," sparing of good deeds, living in this way into his advanced years, is a characteristic and capacious example. In his declining years, rethinking of the past and the gnawing of conscience reach such white heat that you see the birth of a new quality of soul. The destruction of a blind adobe wall around the house, the duval, is an eloquent metaphor of an albeit late but still actual turning of Aydarkul to people. In M. Baydzhiev's story "Tropa" [The Path], there is displayed the spiritual sensitivity and responsiveness of a female kolkhoz worker Asipa, who perceives the beauty of soul of another person, the restless, untouched by anyone, seemingly forgotten, former watchman Abylkasym, who is by no means young and who has seen much, yet has not been very successful in life. "Why should a kind and honest person have to suffer just because he cannot fight for himself?"--this question becomes the beginning of her own transformation and the acquisition of a new sense of life.

...But what sometimes hinders a national character from acquiring the body of an artistic image?

In speaking of the difficulties of mastering novel thinking, the Kirghiz critic M. Borbugulov in a questionnaire by the journal DRUZHBA NARODOV (No 12, 1980) correctly writes of a certain importunate materiality, of the desire to encompass everything, to reproduce everything without diluting everyday life and existence. Kirghiz prose does not have a self-sufficing exploitation of ornament, an ethnographism as an end in itself (that which our North-Caucasus prose in particular suffers from), but there is that expansion of everyday life factography, which has not been overcome by poetic generalization and active philosophic thought. Sometimes an uninspired empiricism is to be found where the experience of the present is overturned by its repetition.

A character not raised to the level of a type is not satisfying, does not enrich the reader. The Kirghiz critic K. Dautov writes in LITERATURNYY KIRGIZSTAN that he counted in "Zhazhda" [Thirst], a story by N. Dzhundubayev, 27 most diverse characters and not found a single image type. The actual formulation of the critical "diagnosis" here is characteristic and noteworthy.

We frequently forget a very important factor: the positive hero--this is such a perception of the real where it is also an anticipation of the future, a spiritual determination of what is coming. It is no accident that Gorkiy, who called the future the "third reality," considered one of the governing features of socialist realism to be namely hypothetical thinking. "In Russia, every writer," he noted, "has been truly acutely individual, yet all of them are united by the desire 'to have a sense of the future....'"

Today the desire "to have a sense of the future" has become the leading, determining and principal tendency of our social development. And, in analyzing the current literary process, this must be taken into account.

"The 'I' of Aytmatov's contemporary cannot disappear into oblivion as the artist 'has given it refuge in eternity,' in the topical he has seen the non-transient," G. Gachev writes in the book "Chingiz Aytmatov i mirovaya literatura" [Chingiz Aytmatov and World Literature], noting the "high incandescence" of the ideal in the work of the Kirghiz prose writers. Here one involuntarily recalls a typical Hegelian thought: "Man lives in the 'here' and 'now.' But at the same time he is the center of the ideal." It is important to remember all this in a talk on the positive hero.

In speaking of the achievements of artistic thought, I would like to designate its vital roots: the new quality of the contemporary national character. Is it so long ago that "a Kirghiz, aside from four things (I quote from K. Akmatov's novel 'Vremya zemnoye'): mountains, water, a horse and his head--had nothing"? And now these people, having "nothing," have become masters of life. In depicting such a character discovering new horizons, Kirghiz prose has accomplished a great deal. But the development of the image has not stopped and cannot stop on this.

One of the heroes of E. Otunchiyev's story "Doroga" reflects on the Kirghiz epic "Manas" [Manas]: "The people filtered it like milk through the sieve of bitter experience of many centuries, washed it with their reason and weighed it on their scales."

It is a question of principled orientation for the creation of epic scale, significant popular characters. I believe that this route should be followed by today's prose in its desire to create a full-blooded image of the contemporary hero.

[A. Ovcharenko] I would like that in this discussion dealing with the future positive hero one would hear such a word as "appeal" in our literature. It would seem to me that it is frequently lacking in some of our positive heroes. And this, quite unfortunately, is counter to living truth. I have had the good fortune to see several times in my life undeniably appealing Soviet people. I shall always remember Yuriy Gagarin's smile, the elevated simplicity of Sergey Pavlovich Korolev and our Chief Designer....

Such an appeal is the internal luminosity of man's soul. And it is displayed sometimes under very hard conditions and in completely unexpected actions.

I recall an episode from "Tikhiy Don" [The Quiet Don]. A regiment of Red Army soldiers has crossed the Don and gone on the attack. Panic arises among the insurgents. Grigoriy Melekhov, trying to put down the panic, rushes after one of the villagers, who is showing unusual speed. Grigoriy shouts: "Stop, you son of a bitch! Stop, or I will cut you down!" All of a sudden the runner slackens his pace, stops and... as yet not seeing him face to face, Grigoriy recognizes his father. Panteley Prokof'yevich's cheeks quiver spasmodically. "Your own father--a son of a bitch? And you threaten to cut down your own father?"--he shouts, overwhelmed with anger. Grigoriy, however, the expression on his face changing, looks his father in the eyes and begs: "Dad, don't be angry! I am not familiar with the coat you have on you, moreover, you were racing like a prize-winning horse, and even your limp disappeared! How could

I guess who you were?" To which the quieted down Panteley Prokof'yevich simply replies: "The coat on me, you rightly say, is new. I bartered my furcoat for it--it was difficult to get around with the furcoat--as for limping.... How could you limp in such a situation? This is no time, friend, for limping. With death in the eyes, and you talk about a leg...." As we can see, here you have laughter and fault finding, but on the whole, you have the feeling as if you knew these simple-hearted and appealing characters all your life and, of course, you cannot remain indifferent to what may happen to them....

The appeal of the human soul is especially great and irresistible when the hero's humaneness appears on a world scale while remaining at the same time perfectly concrete.

In my view, our writers are at times still afraid that no one will believe them that an ostensibly "simple" person, a worker, resolves not an everyday "problem" but problems of worldwide significance. But does integrity of soul have to exclude its complexity?

Today everything concerns the person who is your hero and mine. For example, I read in the paper that due to imprudent and sweeping prospecting for gas, the tundra "is swimming"--would not this concern a person who pastures reindeer there? Mountains are being eroded--this is of concern to all or very many people. Is it possible for vital questions of our life to be discussed or, what is more, resolved without the active participation of the ordinary man? Why is it that in some books the positive hero thinks, speaks and feels not as capaciously, fully and deeply as in actual life?

Of course, my comments do not apply to all contemporary literature. There are Vikhrov, Sokolov, Tanabay, Yedigey, Pryaslin... And they are far from being the only ones. In reading Kirghiz stories, my heart beat with emotion when I reached the story "Tropa" by M. Baydzhiev.

...An old woman is dying. There had been much sorrow in her life: all eight of her children are dead... She adopted an orphan--a sick boy and reared him.... Now the old woman must tell her adopted son something very important, enduring, setting a mark on his entire future life. And she says: "I found you in the last year of my life, which means I became fortunate.... And you now don't cry, apple of my eye! Save your tears for my death.... Let everyone know that old Zyyada is not departing from an empty house--that there is someone to cry over her, that there is someone to pay off her debts on this bright earth."

You experience from these artless, seemingly not particularly profound words such a feeling as though a light were lit in your soul....

Only truthful art of a high level opens up space for the solution of major problems. This truth is indisputable.

I would like to add that more determined work on the word by writers is needed. In my opinion, the hero of a work, regardless of what sentence he might say,

must say it in such a way as though it was his last and only opportunity to say something. Then words will be found that are special and weighty!

Soviet literature today is turning more determinedly to the root problems of human existence. Moreover, it is not simply "turning"--it may perhaps be the only literature in the world which not only is asked perennial, damned, final and the like questions, but it also answers them. Yes, it replies to the most burning, the most difficult questions of the epoch. My statement should not be understood in a utilitarian-pragmatic way: of course, no one succeeds in "closing out" all problems, and this is not even necessary. Still we, namely we,--the creators of a new, grandiose world--must help all people on Earth to understand where and how one should go on further.

[I. Strelkova] I can't help but speak of an apprehension that arises in me whenever reference is made to the so-called "positive hero"--I fear bombastic calls to create a model hero that is both a universal and an abstract standard for an individual. New heroes are needed, concretely existing in our specific times. They must be discovered. He, this hero, can come from life. And only in that way. And from nowhere else. Today we made reference to Gorkiy not by accident nor in vain. And I too take the liberty of referring to his authority. In 1924, the founder of socialist realism wrote in the newspaper KRASNAYA TATARIYA: "There was a need for a new man. And he has arrived."

I have no doubt that a new man is always needed. It is another thing whether we always notice in time his arrival.

If we speak of today's achievements of Kirghiz prose in the creation of the figure of the positive hero, we cannot but help notice one very important and possibly decisive feature of the new man recreated by it. He possesses the following unique quality, in the words of Aytmatov--a mind inspired by freedom. That is, we have before us a hero who fully knows his place and his duty in time and in the expanse of history solely because he is contemporaneous. In this way he acquires an incomparable strength of spirit and confidence in his rightness--Yedigey, this "man in mankind" has behind him generations of forebears. But the main thing is that he is our contemporary and the realization that he is a necessary link in this unbreakable chain gives him the real possibility "to have a real sense of the future."

[B. Voronov] So far we have all been losing ourselves in conjectures while discussing how to create a positive hero and even how to define such a one--our present Soviet literature, including Kirghiz literature, is realistically creating the image of such a hero. And since I am in no way daunted by criticism, quite the contrary am gladdened that it found itself able to speak such words of the man, of our contemporary and to disclose such truths which today have still not been fully comprehended by criticism and naturally, because of this, have not been formulated. Possibly because these difficult to disclose character conceptions cannot completely fit into any formulas, even most carefully thought out and elaborated ones. That which they have been able to say or, more truly, that which, in Dobrolyubov's words, has been said by today's writers--be they Russian, Kirghiz, Lithuanian, Uzbek or Georgian--

about our contemporary and about our time, I am convinced, is incomparably broader and deeper than the customary postulates about life and man. There are things that are not so easy to formulate. Thus, for example, I still think: in the novel "Vybor" [The Choice] by Yu. Bondarev, such semantic depths are to be found which will remain undeciphered for a long time and possibly will never be deciphered. I have in mind the figure of the artist Vasil'yev, his doubts and torment. These questions and problems are not to be explained simply by the fact that a person, as they say, "becomes too fastidious when he is well off"--they are the reflection of difficult philosophical moral searches marking the spiritual world of our contemporary. And in Ch. Aytmatov's novel "Buranny polustanok" as well as in "Tropa", a story by M. Baydzhiev, there is a sober sensing of our life of today, its contradictions, its real character, the nature of which I think is richer, deeper and much more significant than is frequently presented in many of our critical writings.

[V. Korkin] I shall take the liberty of turning to my colleagues and to myself as well with a question: who of us, delighted with the worker Yedigey and elevating him to the rank of "positive hero," would like to be in his place and share his fate? That is, following the logic of those calling upon the reader to emulate the beloved hero and to do this in deed? I see a sarcastic expression on faces: oh, isn't he overdoing it!

Well, all right, I understand that we are mature and experienced people... I shall turn to the younger and more romantic.

I ask my neighbor, a girl in an 8th-year class: in the books that you have read, what heroine would you like to emulate most? She replies: Assol! Why? A young person dreaming of a miracle? Well, this is wonderful! But... as it turned out subsequently in the conversation, the archcontemporary 8th-year class student is unable to understand Assol's suffering and considers it empty, laughable and even, to my amazement, stupid. She was only drawn to the happy ending. Assol is close to her when she is happy and not at all when she suffers. There you have the desire to emulate! I am afraid that we adults frequently reason in the following manner: we wish for ourselves a miracle, but without reciprocal labor. To think, to feel like a "positive hero"? Yes, as long as it is not very difficult.

But drawing close to an ideal does not happen on its own or even because of reading. The thoughts which inevitably come to Yedigey, appear to him before the face of eternity--before the vastness of the Sarozek steppes, before the starry wilderness of the sky. And... after incredibly hard work, after work which it would seem that the eyes would not have the strength to look at anything, not to speak of indulging in philosophical discussions.

I could reasonably expect the objection: literature and life are different things. I do not argue with this. It is true: each one must do his own job. True, if by job you mean not only and not so much the type of work, performance of official duties and so on. The chief task, possibly the most important one on Earth is to live worthily, to be a human being. Always

and everywhere. To be a human being means to think. And to think, in the words of one of the philosophers, means to join mankind with one's thought. Also, I dare add, to feel.

I cannot help in this case disagree with V. Voronov. I do not doubt the sincerity of what he says. Just as I do not think that a severe reproach to criticism, albeit incapable of deciphering the depths of meaning of some characters created by writers, is entirely fair.

It is another matter that among some critics there prevails a false idea of the nature of the "positive hero," who "should" have no need of any of our sympathy. In the sense that if a "positive hero" suffers, this is in accordance with the intention of the author. Why should I, a critic, suffer from his experiences. My job is to admire and praise his endurance! Here one should consider in my view not so much the level of "understanding" as a certain inner insufficiency.

What do I want to say here? Someone has shrewdly noted that people do not read a book but look for themselves in the book. Nonetheless I do not have the right to say: "Yedigey is me!" I possibly would not go to work at a station lost in the steppe, but Yedigey, who is now I, the reader, was satisfied with this and now no longer permits me to live on as I used to live. The artist Duykanbek, the hero of A. Stamov's tale "Skazaniye o Chu" [The Story of the Chu], forced me to look at life and at myself anew. He found in himself the strength to give up the well-trodden road, promising him success, but leading him away from genuine art in which he once sacredly believed. He found his belief again by going to a rural school as a drawing teacher. He was aided in this by his pupils' eyes which could not lie. Childhood is also an eternity in the face of which, as in the face of history or the future, man inevitably and irresistibly finds himself in confrontation with memory. He recalls himself--the real self. And this already is in some measure drawing close to the ideal--to the real and not the seeming. Without loud phrases and rhetorical declarations.

[V. Tsybin] The creation of a positive hero today is the biggest concern of all Soviet literature. There is enough here for everyone in accordance with his talent!

Of course, the gift of understanding contemporaneity may not manifest itself all at once. Blok said not without reason that the writer is a perennial plant. But genuine talent can be cultivated only by oneself. Incidentally, what is the artist's talent? It, in my view, is a deepening and, at the same time, expanding humaneness, the ability to absorb the pain and joy of all people. And to return them in the form of "infective" art.

The bigger the writer is as a person, the less self-satisfied and pompous he is and the more strictly does he judge himself: "...but I do not erase a line of the 'sorry' ones." Paraphrasing this line of Pushkin, Lev Tolstoy replaced 'sorry' with 'shameful.' That is how acutely he felt his imperfection".... A memorable correction showing the full measure of demand that a genius makes on himself.

Possibly I am speaking of quite well-known things. It is important to me to emphasize the following: a truly positive hero should not be created, I believe he cannot be created without constant zealous and honest labor to the nth degree on one's own soul.

In regard to ways of developing today's multinational prose, I would like to share one observation. The relation between hero and world in this prose (including Kirghiz) is as follows: the hero moves, as it were, to meet the world, actively discovering it in the process of recreation. In this connection, a human soul frequently finds itself at the intersection of the present, the past and the future... I am sorry for those writers who continue to write in the old way, in one dimension. It is interesting to read when several parallel realities appear before your eyes and they, in defiance of elementary geometry, intersect each other.

I would also like to speak of the following. I have no doubt that the problem of artistic embodiment of the positive hero in Kirghiz prose is connected with "Manas". What do I have in mind? The powerful poetic style of this oceanlike epic that could elevate the eternal most profound philosophical-moral problems of the spiritual life of the people. I perfectly agree--this has been mentioned more than once: the creative assimilation of the epic element is capable of extraordinarily enriching today's Kirghiz literature. History must work on contemporaneity. On people, among whom literature will disclose the positive hero.

[G. Khlypenko] I sympathize with the concern of I. Strelkova and V. Korkin who are upset by the calls of certain critics to create a model of the "positive hero." But it seems to me that there is no real reason here for concern. Writers' practice shows that writers are not so trustingly naive as to follow such scholastic formulas. It is more important, it seems to me, to draw attention to the following: the positive hero is in essence a popular character. And a national one! Consequently the problem of the positive hero should be solved on the soil of national artistic traditions.

Thus the fact is memorable (it was already mentioned by K. Sultanov) that beginning with the first steps of Kirghiz literature, the positive hero appeared on its pages in the form of a Kirghiz woman.

Let us recall "Adzhar" [Adzhar] by K. Bayalinov, which was written at the time when written Kirghiz literature had only been 2 years in existence. "Batiyna" [Batiyna] is a novel by T. Sydybekov (I want to bring to mind that it is one of the parts of a trilogy entitled "Zhenshchiny" [Women]). And Chingiz Aytmatov? He also got his start in major literature with "Dzhamilya".... The theme of emancipation of women, silently suffering under the oppression of a feudal system, is perhaps the most important theme for the literature of Central Asia. Women are a symbol of revolution, including revolution of the spirit. What is the decisive meaning of the acquisition of freedom by women? The fact, I believe, that children of slaves cannot truly feel themselves to be free people. Woman the mother creates the future. And what it will be like depends on her. The poetry and passion with which Kirghiz prose writers depict the figure a woman who has become a free individual, it seems to me, is to be explained by the realization of this.

Another, no less important, national aspect of the problem is that the positive hero of Kirghiz prose is a Russian person, the representative of the great fraternal people. Let us recall the narrative story "Pervyy urok" [The First Lesson] by S. Dzhetimishev. His hero is the exiled revolutionary Vasiliy who shares his last piece of bread with a Kirghiz child and then saves him from destruction. The figure of Afanasiy Ivanovich Yelizarov, the friend and preceptor of Yedigey, surprising in his purity and humaneness, occurs in Ch. Aytmatov's novel "Buranny polustanok". It is natural that Aytmatov, in presenting on the pages of LITERATURNAYA GAZETA an excerpt from K. Akmatov's novel "Vremya zemnoye", wrote: "Mukhtar Auezov bequeathed to the young national writers a literary image of a Russian person whose character includes the best traits of the Soviet individual who is a fighter for justice: internationalism, warm-hearted generosity.... On reading the new novel "Vremya zemnoye" by Kirghiz prose writer Kazat Akmatov, I joyfully found that he had made the attempt (and a most successful one, in my view) to embody the precept of a far-sighted thinker." He refers to the figure of Yemel'yan Krasin.

The fact is not accidental that many works in Kirghiz prose deal with schools and school teachers, for example, "Dikiy gus'" by M. Gaparov, "Novaya zarya" [The New Dawn] by Sh. Mavlyanov, "Pervyy uchitel'" [The First Teacher] and "Ranniye zhuravli" [The Early Cranes] by Ch. Aytmatov. V. Korkin has already spoken about A. Stamov's story "Skazaniye o Chu". I fully share his high rating of the artistic merits of this work. Again I cannot help but quote Ch. Aytmatov, who devoted his speech to teachers at the 7th Congress of Writers with the following penetrating words: "The teacher is a basic figure in society linking the generations." I must point out that Kirghiz literature is opening up its own original fruitful path, disclosing in depth the facets of the soul of a positive hero--the teacher.

And who is not reassured by such, for example, a marked tendency of contemporary Kirghiz prose as the orientation toward psychologism, the desire to reveal the character of a person?

[Ye. Sidorov] A discussion on the positive hero and even more broadly on the optimism of affirming our ideals should not be conducted without taking into consideration the problems of artistic truth. I would like to point out that a hero alone, regardless of how significant he might be, is in no position to fully express an author's conception of the positive, the wonderful and that the artistic interconnections of such a hero with his surroundings are extremely important.

In our multinational, including Kirghiz literature, in my opinion an expansion of man's universe is going on. Particularly for this reason, the projection of the author's world onto the hero is so significant. The heroes of works by Ch. Aytmatov, K. Akhmatov, Zh. Mavlyanov and others, markedly active present Kirghiz prose writers, bear undoubted traces of such a projection.

And the Rasputinlike old woman Dar'ya? She too serves as testimony of such an expansion where the world of the author's conceptions is largely passed on to the heroine. Such an expansion of man's universe is all the more significant in that it indisputably includes memory and conscience. In confronting the

tragic state of the world, such a hero--the representative of man's expanding universe--cannot be one-dimensionally idyllic. Consequently affirmation of the positive without a feeling of the tragic element and active opposition to it is impossible for him in our time.

All this is connected--artistic truth, tragic character and life-affirming spirit. Outside this indissoluble triangle, it seems to me, even the thought of a positive hero cannot arise.

[Ya. Mustafin] The positive hero is no one's monopoly and no one's "individual success." Even if we have in mind the most talented writer.

Our multinational Soviet literature has inherited the traditions of a great literary past, particularly the Russian for whom the search of a moral ideal has always been the foundation of foundations. Time has expanded our conception of the positive hero. We are now interested in a man with a practical attitude toward life, a man with a heightened social consciousness.

The positive hero was created, is being created and will continue to be created by all Soviet literature--such is the supertask of every writer. Another matter is the degree of significant success to be found in each individual case.

I shall name two Kirghiz prose writers in whose books the positive principle is convincing, for it is argued with a high level of artistry--they are K. Akmatov and E. Otunchiyev. I shall cite as an example only one final scene from Akmatov's novel "Vremya zemnoye", in which the basmach Bekniyaz, in front of his son, kills Krasin, a Russian, who had come to help establish the first horse-breeding farm in Kirghizia. At that very moment, he, in essence, loses his son. Shaken by the brutal murder and the cruelty of his father, the boy runs away from him for good. The dead Krasin, who represented the future, was closer and dearer to Bekniyaz's son than his father.... All this without the slightest overlay of melodramatism and without a psychologically strained interpretation, although the actual situation, I suppose, harbored this danger, should the author, who was not sufficiently experienced in the art of refined psychological analysis, have tried to artistically recreate it.

It is a pity that both of these works have not been assessed on the basis of their merit by wide-scale criticism. The fact is that their analysis would make a contribution to the understanding of the problem of the positive hero!

[A. Latynina] There is prose that presents everyday problems. These in their way are very important problems, but, of course, the mission of literature goes beyond this. A great artist creates the unpredictable.

Who could have foreseen, for example, when calling for the creation of a positive hero, that such a one as Yedigey would appear?

It would not be naive to assert that Aytmatov found in life a type of person that we had not noticed and then reflected it in describing him, although at the same time Yedigey is actually our contemporary, and he is depicted with remarkable psychological precision. But Aytmatov's unassuming railroad worker is not simply our contemporary: he exists as it were simultaneously in contemporaneity and in eternity.

That is why he means immeasurably more than "our contemporary" skillfully created by a writer on social themes.

This upsurge from everyday life to being, from today to the eternal, which Chingiz Aytmatov accomplishes every time, creating his novel-myths, has been repeatedly pointed out by our criticism. Incidentally, this fact is quite convincingly refuted by V. Voronov's opinion on the "lagging" of criticism.

[P. Ul'yashov] I was once present at a creative evening of a well-known writer, the author of popular books. Readers determinedly demanded of him: why are his heroes always searching, always questioning? You do not have, they said irascibly, a positive hero!

According to this logic, you get the following: if he questions or searches for something, this means that he is "not positive"!

But those readers.... Among them, there are those who are more or less trained, that is natural. It is understood that a reader must be educated. But are we professional critics so irreproachable in our opinions on the positive hero? Are we always profound and just in our judgments? We can recall with what bitterness Guram Asatiani stated that we have largely lost the ability to take delight in the marvelous. And I believe that readers unjustifiably reproaching the well-known man of letters for not being able to find in him a positive hero are in their own emotional myopia to a certain extent an echo of criticism.

But is there still to be found a Reader with a capital "R" whom Tvardovskiy called with sincere respect a friend and strict judge! And we do not have the right to forget this other real reader.

I recall the thought of Academician D.S. Likhachev who said that the history of literature and its essence lies in the reader's perception. And that is truly so. One example. The remarkable figure of Chapayev was not declared by criticism to be unconditionally positive. Yet he was loved by readers from the outset! And the reader insisted: yes, this figure is remarkably truthful! And as marvelous as truth!

And yet would it be too much to remind one that this positive hero which we have come to love for all time was not, as they say, "without his defects." He had doubts, moreover--he went astray, and with what fire! But he is the living embodiment of revolutionary romanticism, the epoch transits through his soul.

Today's positive hero is the one in whom our time can be so impressively and ably expressed.

Such a character cannot help being multidimensional. Incidentally, do we really have in short supply such characters who, as intended by the author, lay claim to the role of a positive hero, yet seemingly exist outside of time? Such works have a momentary plausibility, but they lack real truth--the truth of history.

[Ch. Aytmatov.] I am convinced that art not inspired by such a question as: "Where and how much further to go?"--inevitably degrades itself and denigrates, even insults the reader by palming off on him diverting "reading," pornography, horror novels or works with, for example, such an extravagant subject: the chief hero appears in the role of a former man, transformed with the help of a surgical operation into a woman. And this is contemporary French literature! It hurts me that such material in general is passed off as art. But it hurts me even more to know--by whom! Do the authors of such books know what before them Voltaire, Rousseau, Balzac, Exupery wrote?... Believe me, they know. But... style, hullabaloo, money! I found it difficult to believe, that the "works" of the creators of such pathological opuses are frequently "crowned" with literary awards.

I am happy that such "creative work" is unthinkable for our readers. And I can imagine the reaction of our readers should something like that take place....

The discovery and creation of the figure of the positive hero is truly an epoch-making task. For the positive hero is a revolutionary in spirit. Revolution is the highest cherished expression of mankind without which the social and moral progress of civilization would be impossible. Mankind from time immemorial, searching itself and its place in time and space, has been more and more consciously permeated and illumined with the awareness of its great calling and mission--to create history.

As a result, history in the understanding of contemporary man is not an elemental fatal force on which his fate entirely and completely depends, is not an abstract elusiveness that has lost clarity of depiction of events and dates but rather the living, unstoppable, all-overcoming aspiration of man's spirit and will, transforming and embodying the memory of the future in the palpable reality of today's accomplishments and in victory of the collective mind's harmony over chaos.

The 20th century is the century of an all-encompassing transformation of the world, the affirmation of an essentially new, historical life outlook and life perception by men, first of all by the Soviet man who already has found the incomparable feeling of the multinational Motherland. A feeling recorded in the truly epic mode of poetry born of revolution:

And I,
like the spring of mankind,
born
in labor and in battle,
sing of my Fatherland,
my republic!

"The spring of mankind".... Spring is a time of renewal. It is inevitably repetitive, yet nonetheless always overwhelmingly surprising, like a miracle, for at this moment man's soul involuntarily makes contact with immortality.

I am convinced that the positive hero feels with his entire being the greatness of the epoch because before everything else it is born in his heart. He is potentially a tragic hero because, without thinking twice, he is ready to give his life for peoples' happiness. He is a necessary person. Life without him would be empty.

Who is not moved by:

"...Thus the Don nightingales sang the burial service for Davydov and Nagulnov, who were dear to my heart, the ripening wheat whispered for them, a nameless rivulet, flowing from somewhere among the upper reaches of the Thundering Gully, rang on the stones for them.... That is all!"

Here Sholokhov, as it were, goes beyond the bounds of story telling. He could not "restrain himself." His pain is so great that, not having shared it with the reader, one does not know how to live further.

But this is not yet the end of the novel: "all"--but not all.

"...Makarushka with Davydov hit me hard, they cut off my life.... With them I might have lived another year or two, but without them, I felt sick in being around in this wide world..."

Whom do these words belong to? At first one cannot believe that they are being said... by old man Shchukar. In general, I felt ashamed that the old man was handled so condescendingly, he who had lived a long and difficult life. But he had lived, one is forced to think, rightly if in the tragic moment there come to him the profoundly sad words of the confession. It is necessary to be more attentive to people, to try to look for what is concealed behind the external, which frequently is deeply hidden and finds no way of expressing itself.

Someone has said that the author does not seek the hero, but the hero seeks the author. And this is wonderful if they go to meet each other.

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REGIONAL

DAGHESTANI GROUP ENTICED TO LEAVE MOUNTAIN VILLAGE

Moscow MOSCOW NEWS in English No 48, 4-11 Dec 83 p 8

[Article by Valery Grigoryev: "Coming Down From Mountains"]

[Text]

The small ethnic group of Tsakhurs live in north-west Azerbaijan. According to a recent census, there are approximately 8,500 of them in the Republic. For centuries the Tsakhurs have been living in the Caucasian Mountains and grazing their herds there.

In the early 1950s the Soviet Azerbaijan government offered the Tsakhurs a large area of fertile land down in a valley, together with a loan for each family to finance the moving and settling in at the new place.

In Novy Suvagil there are 65 peasant houses in which 3,500 people live. It was built according to a master plan and this helped avoid "village crowdedness". Streets cross one another in a regular pattern.

Collective farm chairman Khalid Mamedov is young and was elected to the post only a year ago. He said:

"Many things changed after we moved to the valley. But you can hardly convince anyone merely with words. So why not go visit some people and you'll see that I am right."

The Dzhamilovs were one of the first to move to Novy Suvagil. The head of the clan, Mikail Dzhamilov, 84, gave us a hospitable welcome.

"Had it depended on me," Mikail Dzhamilov says with a smile, "I would never have moved to the valley. What good can you find here? There is nothing but heat and dust. The mountains are quite a different thing - you breathe in the clean air, you drink water from a crystal-clear spring and you are revitalized in a way such as no doctor can do. Mukhrab, my wife, is the one who should be blamed for all this. She kept saying: 'We must go to the valley not for our own sake, but for our children's sake. Let their life be better than ours.'"

"Will you stop complaining?" Mukhrab reasons with her husband. "Your son Uzeir is a doctor and is respected by the whole district. Your daughters Khalisa and Gyuru are an agronomist and a livestock specialist. You yourself are proud when you speak about it. You shouldn't listen to him."

I looked at the courtyard around the house thoroughly. Uzeir, who had returned from his polyclinic, helped me understand all the details of their home farm.

"There are fifteen of us in the house: my mother and father, my wife and I, my sisters with their husbands, and seven children. This is why the collective farm gave us half a hectare of land for crops. We grow vegetables and fruit. We have almost 200 chickens, a cow, and our sheep graze with the collective farm's herd."

"Last year our family earned almost 50,000 roubles. Those who work on the collective farm contributed the most. We used the money to build an annex to the house (our parents moved there, it's quieter), we bought one more car and furniture for my sister Gyuru."

In the evening I talked to Nadir Abdurakhmanov, secretary of the Zakataly District Party Committee. He said:

"During the 63 years of Soviet power in Azerbaijan the Tsakhurs' life has consisted of two parts. One was in the mountains. It was difficult to take civilization up there. The only thing in which we succeeded completely was in the elimination of illiteracy among the Tsakhurs and the introduction of health care. As for the rest, the Tsakhurs continued to live according to their forefathers' laws - isolated and only breeding sheep. They have always made fine shepherds. The Tsakhurs' herd numbered 45,000 sheep - the largest in Azerbaijan.

Now the Tsakhurs have come down from the mountains and formed eleven villages in this district and in neighbouring Kakhi. True, the herd is smaller now, 35,000 sheep. But this is natural since the Tsakhurs have learned new trades. They now grow grain, grapes, and tobacco. Many of them already have college diplomas in engineering, the humanities, or agriculture. Almost fifty Tsakhur young men and women now study in higher education establishments in Baku, Moscow, Leningrad, and other Soviet towns and cities.

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REGIONAL

OBITUARIES OF GEORGIAN ATTEMPTED HIJACKING VICTIMS

[Editorial Report] PM061532 Tbilisi ZARYA VOSTOKA in Russian 24 November 1983 carries on page 1 a message "From the Georgian Communist Party Central Committee, the Georgian SSR Supreme Soviet Presidium, and the Georgian SSR Council of Ministers" which reads as follows: "The Georgian Communist Party Central Committee, the Georgian SSR Supreme Soviet, and the Georgian SSR Council of Ministers announce with profound grief the death in the course of duty of Anzor Iosifovich Chedi, Valentina Nikolayevna Krutikova and Zaven Telemakovich Sharbatyan, crew members of a Georgian Civil Aviation Administration Tbilisi Aviation Enterprise TU-134-A aircraft, and of passengers Aluda Aslanovich Solomoniy and Pavel Ivanovich Aboyan, and express condolences to the families of the deceased."

The same paper also carries a front page unattributed report entitled "At the Georgian SSR Council of Ministers" on the appointment of a commission for organizing the funeral of the aforementioned aircraft victims. It notes that "The expenses connected with the funeral are to be assumed by the state."

The same paper carries on page 4 under the headline "Comrades' memories" an obituary to "Communist Anzor Iosifovich, aircraft mechanic," "Komsomol member Valentina Nikolayevna Krutikova, air hostess," and "Communist Zaven Telemakovich Sharbatyan, deputy chief of the Georgian Civil Aviation Administration air navigation department." The obituary is accompanied by photographs of the deceased and signed by "a group of comrades."

The same paper also carries on page 4 an untitled announcement which states that "The collective of the Georgian Civil Aviation Administration and the republic's aviation workers trade union committee announce with profound grief and death during the course of duty of TU-134-A aircraft crew members Anzor Iosifovich Chedi, Valentina Nikolayevna Krutikova, and Zaven Telemakovich Sharbatyan, and express condolences to their relatives and friends."

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REGIONAL

BELORUSSIAN LAW OFFICERS DISMISSED, REPRIMANDED

[Editorial Report] PM301122 Moscow IZVESTIYA in Russian 27 November 1983 morning edition carries on page 6 a 2,600-word article entitled "The Shadow of a Mistake" by own correspondent N. Matukovskiy. The article, datelined Mozyr-Gomel-Minsk, describes the cause of five men convicted of murder, imprisoned, and subsequently released, some of whom later committed another murder. Matukovskiy notes the "gross legal error" committed by the Gomel oblast and Belorussian SSR prosecutor's offices in permitting the release of the convicted men. The article reports that a "collegium of the republic's prosecutor's office held recently" dismissed S. Tolkachev, deputy prosecutor of Gomel oblast, and M. Zhavnerovich, investigator for particularly important cases of the Belorussian SSR prosecutor's office, from their work. Several people were reprimanded." Matukovskiy also wonders whether P. Dudkovskiy, the republic's first deputy prosecutor, who "led the investigation," and A. Mogilnitskiy, the republic's prosecutor, ought not take "strict measures" against themselves for their professional failings in this matter.

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